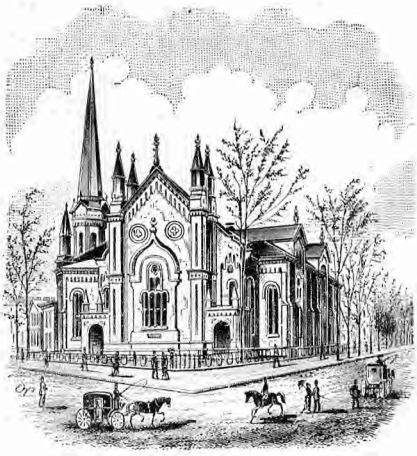
SYRACUSE PUBLIC LIBRARY
LOCAL HISTORY DEPARTMENT

QUARTER CENTURY.



Plymouth Church,

SYRACUSE, N. Y.

1853--1878.

of Rev. Mr. Burnham

SERVICES

CONNECTED WITH THE

TWENTY-FIFTH ANNIVERSARY

OF THE

ORGANIZATION

OF THE

PLYMOUTH (CONGREGATIONAL) CHURCH,

SYRACUSE, N. Y.,

NOVEMBER 10th and 11th, 1878.

SYRACUSE, N. Y.:
TRUAIR, SMITH & BRUCE, PRINTERS AND BINDERS.
1878.

SYRACUSE PUBLIC LIBRARY
LOCAL HISTORY DEPARTMENT

PRELIMINARIES.

At a meeting of the Plymouth (Congregational) Church held on the evening of October 16th, 1878, after full consideration, it was resolved to celebrate the Twenty-Fifth Anniversary of the organization of the church; and to carry this into effect, Edward Smith, P. Burns, W. E. Abbott, Abner Bates, W. A. Duncan, A. A. Young, Mrs. Anna S. Brintnall, Mrs. S. T. Salisbury, Mrs. M. W. Hanchett, and Mrs. G. A. Miller, were appointed a general "*Committee of Arrangements*" to elect and consummate such a programme as in their judgment should appropriately commemorate the completion of the first Quarter Century of its history.

This general Committee organized by choosing EDWARD SMITH, as its Chairman, and WILLIAM E. ABBOTT, as its Secretary. It was decided to select the day as nearly as possible to the date when the church fully organized, began its life and services with its first pastor. Accordingly, Sunday, November 10th, was chosen, together with the evening of November 11th; and it was determined that, on the forenoon of November 10th, an Historical Anniversary Sermon should be preached, and that in the evening of the same day there should be a Reminiscent Address.

It was resolved to invite the present Pastor, the Rev. A. F. BEARD, D. D., to preach the Historical and Anniversary Sermon, and to invite the first Pastor, the Rev. M. E. STRIEBY, D. D., of New York, to deliver the ADDRESS OF REMINISCENCE. It was further decided that the afternoon of November 10th, should be used for a Reunion of all former members of the SABBATH SCHOOL, together with the present members, and that brief Addresses should be solicited from all surviving

Superintendents, in which each one should characterize the school during his administration.

It was additionally determined to set apart the evening of November 11th for Congratulatory Addresses from members whose history for twenty-five years had been identified with that of the church; for brief Addresses from ministerial brethren of other churches, and for a SOCIAL REUNION and COLLATION.

The Church Music Committee, consisting of *P. Burns, G. W. Wilson, W. E. Hopkins, H. F. Kendall* and *E. E. Ewers*, were constituted a *Committee on Music*, for the occasion.

The following Committees were also appointed:

Committee on Invitations,—Rev. A. F. Beard, D. D., and P. Burns.

Committee on Sunday School,—W. A. Duncan and Edward Smith.

Committee on the Church History,—B. F. Stevens, W. E. Abbott, A. Bates and G. W. Wilson.

Committee on Expenditures and Printing,—A. A. Young, E.W. Parmelee, E. W. Fowler, Edward Smith and Geo. B. Day.

Committee on Decoration,—Mrs. H. Waggoner, Miss Kate Waggoner, Mrs. E. W. Fowler, Miss Lucia Kingsley, Mrs. M. E. Kellogg, Mrs. Alice T. Brayton, Mrs. J. H. Robinson, Mr. M. W. Hanchett, Mr. E. T. Hawkins, Mr. F. E. Marble and Mr. W. Spaulding.

Committee on Reunion and Collation,—Mrs. P. Burns, Mrs. M. W. Hanchett, Mrs. Ann S. Brintnall, Mrs. E. W. Parmelee, Mrs. Sarah T. Salisbury, Mrs. J. Terwilliger, Mrs. G. H. Norton, Mrs. Josiah Leonard, Rev. G. A. Miller and Mr. W. E. Hopkins.

Besides special invitations issued to previous pastors and acting pastors of the church, and to such ministers as had been intimately associated with different periods of the church-history, the following circular letter was printed and sent to all the former members of the church, now living, whose residences were known; and to various clergymen of the city and vicinity:

A quarter of a century having passed since the organization of PLYMOUTH (CONGREGATIONAL) CHURCH, of Syracuse, N. Y., *Sunday, the tenth day of November*, and *Monday Evening the eleventh*, will be observed as the

Twenty-Fifth Anniversary.

At 10:30 o'clock Sunday *morning*, an

Historical Discourse,

will be preached by the Pastor.

At 3 o'clock in the *afternoon*, there will be a

Sunday School Anniversary,

with brief reminiscent addresses by all the now living past *Superintendents*, together with the present, and by the *Rev. Dr. Strieby*, in memory of the departed, covering the history of the Sunday School for the past twenty-five years.

At 7:30 o'clock in the *evening*, there will be a

Reminiscent and Memorial Address,

by the first Pastor, Rev. M. E. Strieby, D. D., in which will be recalled incidents of the church history and life, beginning with its beginning and including ten and one-half years up to March 1st, 1874.

On the evening of Monday, November 11th, at 7 o'clock, there will be a

Social Reunion,

in the audience room of the church, and brief addresses by various brethren whose names are linked with the continuous history of the church, and by clergymen who have in various relations been associated with it. It is hoped also that ministerial brethren from sister churches in the city will be with us on Monday evening, and that we may hear from them in behalf of a common unity of service in our great common cause. After an hour used in this way, there will be a

COLLATION

in the Church Parlors.

We invite the presence of all friends, and especially *all former members* of the congregation, of the Sabbath School and of the church.

In behalf of the church,

A. F. BEARD, Pastor,
P. BURNS. } *Com. on Invitation.*

In accordance with the general programme thus set forth and provided for, by the acceptance of the various appointments, on Wednesday, November 10th, at 10 1-2 A. M.,

THE MORNING SERVICES

opened according to announcement with a large congregation in attendance. On entering the church a most attractive scene greeted the eye. The galleries were decorated with double festoons of evergreens, and long vines of the same were continued over the organ, the doorways, and twined around columns. On the organ also there appeared a glistening star, and in silver letters, on a blue ground, the characters "1853" and "1878," surrounded by evergreens. Ferns and other plants in profusion, some in full bloom, adorned the platform and choir gallery, while a large collection of flowers was grouped on the table. Seated in the pulpit were the Pastor, with Rev. A. C. Washburn, Rev J. C. Holbrook, D. D., and Rev. George A. Miller, each of whom bore a part in the service. After the preliminary exercises, including the singing of a grand *Te Deum* (Thomas', in *G*,) by the choir, led by Mr. A. C. Chase, the Pastor commenced his historical sermon, taking for a text, Psalms, 48th : 12 and 13.

HISTORICAL SERMON.

48th Psalm, 12 : 13.

"Walk about Zion and go round about her; tell her the towers thereof. Mark ye well her bulwarks—consider her palaces, that ye may tell it to the generations following."

This is a song of triumph, to be sung on occasion of some solemn procession, which was moving on to declare the power of God in behalf of his people. The author begins the Psalm, declaring that it is of God's favor that Zion has matchless beauty and unconquerable strength. "Walk about Zion;" "go round about her." Take a deliberate survey, observe the strength and beauty of the city of God. It has strong towers, high walls, and bulwarks of safety. It has royal residences, palaces, places of honor; God is its friend. So sang the dwellers in ancient Jerusalem, after some cheering deliverance from the evil without. They called their city Zion from Mount Zion, which was a place for the worship of God. Thus the Temple gave the highest name, the dearest and best name to the city. Jerusalem in its safety, Jerusalem in its beauty, Jerusalem in its glory, was saved, adorned and honored, because of Zion.

The Christian Church from that day, has found in all the history of this peculiar people, a prophecy and a figure of itself. As the ancient believers associated the work of God with God, and sang of the place where the Lord was worshipped, so believers in God to-day, associate with the church, the faith and work for which it stands, the exponent and inspiration. In our way, we take surveys of the Church of God—our Zion—we rejoice in its firm foundations, its stability, its walls of strength, its exalted privileges,

its high towers ; and the songs of Zion written 3,000 years ago, are prophetic of what is to-day a deeper truth, and a higher joy than they could know.

To us, Zion is the place where dwells God's honor ; and every church dedicated to God becomes Zion to the Christians who worship there. It is the centre of their religious instruction ; the place where the forces of the life receive inspiration ; the place whence comes the impulsion of vital religion. Here the word of God is read and pondered ; here the people unite in common prayer for common blessings ; here Christian ideas are held before the mind and heart ; here is holy communion with God as the Spirit of God broods over a reverent assembly ; here is the place for the growth and cherishing of the motive power of the world's true good and sure progress, where the Christian faith, the Christian truth and the Christian love, are collected, concentrated and diffused.

Devout souls will therefore walk about Zion ; they will ask after her welfare ; they will be alive to her interests ; they will study her resources, and the conditions of her power. They will be interested in all that promises to contribute to prosperity. They cannot be, worthily true souls, unless they are so interested in all that promises for the prosperity of the Church ; that religion may take a strong hold upon the people ; may prove itself the power of God unto salvation, to correct human thought, to supplement human weakness, to energize every righteous tendency, to vitalize every movement for human well-being ; to go into all character to make it holy, to go everywhere like the light which beams from the sun.

This in general, and this specifically. If we are not interested in our part we shall have no proper interest in the kingdom of God anywhere. Local church interest is the pledge of general interest. He will not be congratulating himself upon his Christian enthusiasm anywhere, who for-

gets regard for that which is near. There is reason, therefore, for our local surveys; for cherishing at all times a dutiful regard for the good name, honor, strength and glory of the church to which one comes for the worship of God and for heavenly help.

There is a special fitness in using for this, seasons of particular remembrance. We have for this the teaching of history. You will recall the fact that when ancient Israel had received blessing there was a constant appeal from their religious teachers; they used times and seasons to remember. "Remember," said Moses, "the days of old—ask thy father and he will show thee—thy elders and they will tell thee." "Remember," said the prophet, "the former things of old." The Psalmist takes up the strain, "we have heard, our fathers have told us what things thou, Lord, didst in their days," and identifying the present with the past he says, "thou didst lead them in a right way." We follow in the line of succession therefore, when we walk about Zion and tell what we see, to the generations following.

Believing that God has led us as a church "in a right way," we pause on this anniversary day to remember for ourselves, and to record for our children the goodness of God.

It was on Tuesday evening, August 30th, 1853, that a meeting was appointed at the rooms of "Park Institute," a school on the corner of Genesee and Fayette streets, to take into consideration the propriety of forming a new church in Syracuse, which should be Congregational in its church methods. The record of persons present is not preserved, but we read that Joel Danforth was chairman and A. G. Salisbury was secretary. The meeting was opened with prayer by Abner Bates. It was the prevailing opinion that "there was room for another Christian Church," and a necessity even, in this then growing city. It was thought that a church under Christ, self-poised and self-governed, (yet with a full recognition of the law of Christian fellow-

ship) where a company of believers should be united by covenant for divine worship, spiritual growth, and the propagation of the faith, with Christ for their head and the Bible for their creed, might on the whole do most for the development of its members, and be most useful to help bring the world into the kingdom of God. Therefore, let it be a "Congregational" Church. At the close of the conference, twenty persons committed themselves to this undertaking.

Some present, were "not yet ready." A committee was chosen consisting of William E. Abbott, Daniel McDougal, and A. G. Salisbury, to ascertain the name of those who might be willing to enter upon the upbuilding of another Christian Church in addition to those then in the city. A second committee, consisting of Socrates W. Squiers, M. Waldo Hanchett and Abner Bates was chosen to submit at a future meeting a plan of organization, for a new Congregational Church.

On the next Tuesday, September 6th, there was another gathering at the same place. A 'Constitution,' 'Articles of Faith,' and 'Covenant,' were presented "as a basis for a future organization." The first article was: "This church shall be called the Plymouth Church of Syracuse." In approval of this "basis for future action" there were signed thirteen names, Joel Danforth and wife, Abner Bates and wife, Daniel McDougal and wife, William E. Abbott, George W. Hall, Ariel L. Gardner, Benjamin Perkins, Emma C. Palmer, Margaret Tallman, Sarah M. Beeman, and Mary G. Schreiber; and of these thirteen four are members at the present time. No church as yet, only these names "in approval of certain articles as a basis of future organization." Nevertheless the church was, in the mind's eye, for a note is appended that the "Rev. M. E. Strieby arrived this week, and was invited to preach," to this company.

On Sunday, September 18th, two weeks later, at the close of the morning service held by this yet unorganized body of

Christians, a committee was chosen to receive names of those who would like to apply to the First Congregational Church of Syracuse, for certificates of dismission. Twenty names were given. As they appear among those who united at the organization, I need not now repeat them. On the evening of the next day, Monday, September 19th, a meeting was held in the building of the old Congregational Church, which was opened by prayer by Rev. M. E. Strieby. It soon adjourned to meet on Saturday of the same week, at two o'clock in the afternoon. September 24th, on Saturday, promptly, the meeting was in session, prayer was offered by Joel Danforth and Abner Bates, various committees reported, and the church organized on the spot. Twenty-one persons covenanted together as believers, confessing their faith and consenting to the Constitution, the Articles of Faith and Covenant; ten presented letters of good standing in other churches for their Christian vouchers, and also united in covenant.

Those who covenanted on confession of faith were:

Stephen E. Maltby, and Ann L. Maltby, his wife.
Abner Bates, and Electa Bates, his wife.
William E. Abbott, and Jane N. Abbott, his wife.
Joel Danforth, and Armena Danforth, his wife.
Benjamin Phelps, and Olive P. Phelps, his wife.

Daniel McDougal,
Mrs. Clarissa Tallman,
Mrs. Jane McDougal,
Sarah M. Beeman,
Mary Grace Schreiber,
Adeline R. King,
Margaret Tallman,
Mrs. Alida Bartlett,
Susan Foster,
Emma C. Palmer,
M. O. C. Schreiber.

Those who united by letter were:

George W. Lascelle, and Maria S. Lascelle, his wife.
Ariel L. Gardner, Mrs. Margaret Hanchett,
M. Waldo Hanchett, and Martha A. Hanchett, his wife.
J. Stewart Tallman, and Julia T. Tallman, his wife.
William Crosby, and Clarissa Crosby, his wife.

Thirty-one members in all at the organization.

Three Deacons were elected, Joel Danforth, Stephen E. Maltby, and Ariel L. Gardner.

Three Committeemen, William E. Abbott, Daniel McDougal, and M. W. Hanchett.

A Clerk, M. W. Hanchett.

A Treasurer, William E. Abbott.

"Rev. Mr. Strieby was invited to become pastor."

All of this on a Saturday afternoon, within twenty-five days of the first gathering in the school-room for conference respecting the wisdom of organizing another Christian Church. The people were lively in those days. The call to the pastor was formally presented the next Sabbath. It was lawful to do good on the Sabbath day.

Twenty days subsequent, among many members (names unfamiliar to most of us) there united with this church, not yet three weeks old, Socrates W. Squiers, Emily, his wife, and Mrs. Melinda E. Kellogg; ten days later, Mrs. Lucia C. Kingsley.

It was on November 6th, that Rev. M. E. Strieby, having accepted the call of the church, entered upon his duties as Pastor, preaching as Pastor his first sermon twenty-five years ago to-day as nearly as may be.

We elect this day as the significant day of the beginning of Plymouth Church, with a pastor and officers for the beginning of service. Let the truth here not be forgotten, that it is the one who bends the twig who gives direction to the tree. The most difficult thing in the world to efface is an original stamp. It is seldom, if ever, wholly effaced. "The vessel," said Horace, "will long retain the scent of the liquor first put into it;" and a wiser than Horace has said, "Train up a child in the way he should go, and when he is old he will not depart from it." We do well, therefore, to choose this day, when the first pastor can be with us.

On November 13th, there united with this church, which had a pastor now for one week, Peter Burns and Elizabeth Burns, his wife; these with twenty-two others entered into public covenant with the church the next Sabbath.

The first annual meeting was held on December 1st, when the church had been in existence nine weeks. The Deacons were re-elected; the Committeemen elected were William E. Abbott, S. W. Squiers and P. Burns.

On December 31st, 1853, the first child, Henry Granger Hanchett, was presented in Christian Baptism.

On March 20, 1854, a business meeting "took into consideration the purchase of a lot for a church edifice," and on April 10th, at nine o'clock Monday morning, a business meeting, "voted unanimously to purchase for $4,000 the lot on which the church now stands. This was held in the name of William E. Abbott for five years, till a society was legally formed. On April 20th, ten days later, Mrs. Maria L. Pierce, from the Congregational Church at Rodman, N. Y., united with the church; Mr. Edward Smith, Mr. H. W. H. Watkins, Mrs. Sarah Brace and Miss Emma Brace, with fourteen others, eighteen in all, from the First Ward Presbyterian Church; also Rev. Ovid Miner with Mrs. Elizabeth M. Miner, his wife; Mrs. Ann S. Brintnall and Miss Mary J. Bingham, united by letter. Those whose names I have given are now with us. On April 23d, Mrs. Melinda Ewers and Edgar E. Ewers united. On June 12th, the Sunday School was organized with Mr. Edward Smith as the first Superintendent. On August 7th, came the first death, that of Deacon Joel Danforth. This brings us through the first year. I have given details thus far, because of the significance of first things. The year ended with seventy-eight members; *twenty-four* of whom are now with us, and fifty-four are not.

At the time of the organization of Plymouth Church, Syracuse was a thriving city of 24,000 people. The oldest

Evangelical Church in it was the First Baptist Church, which began in 1821. Then, the First Ward Presbyterian in 1822; succeeding these, the First Presbyterian in 1824; St. Paul's in 1826; First Methodist in 1836; Church of the Messiah (Unitarian) in 1846, and Reformed Dutch in 1848.

This brings me to speak of the Congregational Church which began in 1838, in the edifice of which, up to this date, Plymouth Church had held its meetings. I cannot give its history, and am not called to do this. It never had any settled pastors, one reason, no doubt, for a poor quality of its life. When ministers are simply hired by the year, there can be assured no steadiness and constancy of development. There is no continuous educative preaching and no oneness of church idea. Success is well nigh impossible. This Independent Congregational Church continued twelve years with six ministers, and then died for want of breath. It never belonged to the general Congregational body, though it took the Congregational name. It was living, or trying to, in a time of great agitation, when the slave power was making rapid enroachments, and, being extremely positive for human rights and political righteousness, needed to be eminently well led in such stormy times; but with changing pastors and lack of unity, it became an uncharitable defender of the gospel of charity, and at last so radical that it pulled itself up, roots and all. This Plymouth Church when organized, though an entirely distinct and separate church, yet received quite a large proportion of its membership from those, who through final lack of sympathy, had withdrawn from this first Congregational Church; and thirty-five of our present members were members of *it!* But there was from it no ecclesiastical descent. The weekly prayer meetings during this first year were held in the session room of the Park Church, kindly proffered by that sister church, whose membership also included more than a score of those who

had withdrawn from the church called "First Congregational," whose edifice stood where now are the rooms of the Young Men's Christian Association.

On October 23d, 1854, a building committee was "authorized to contract for a chapel on Madison Street, to be finished for $1,500." It cost $1,800 and was dedicated in February, 1855. The first prayer offered in it was by Rev. Daniel Waldo.

On December 1st, 1856, we meet with the first report from the Clerk of the Church; a vivid descriptive paper on the condition of things written by M. Waldo Hanchett. He goes back to the beginning, and recalls the trembling anxiety with which the little company began. He shows reason for gratitude to God in the growth, progress and peace of the Church. In the three years and less, 211 had united with the Church, 106 by letter, 105 by profession; and after deducting departures and deaths, the church roll numbered 108. The average attendance of the Sunday School was 80. The chapel was overflowing, the people "were united, and without jealousies and differences." Happy is the people that is in such a case.

In Mr. Hanchett's last report as Clerk, December, 1857, he hints at the necessity of a "*new church edifice*," and in a copy of the *Syracuse Journal*, September 24th, 1858, I find the full account of the laying of the corner stone. The preliminary exercises were in the chapel, and were shared by six clergymen. An address was made at the corner stone by Pastor Strieby, in which he recounted the favor of God up to that day, and gave a list of the contents in the "Copper box" within the stone: "items of church history," "the city directory," "newspapers," and a "sample of the *Atlantic telegraph cable*."

In the report of Mr. Titus I. Fenn, Church Clerk, December 7th, 1858, he alludes to the edifice in process of erection, and appeals for heartiness and co-operative sympathy. He

adds that the Sunday School averages 90. In this year of great revivals over the land, 64 had united with this church. The total membership of the five years, was 239.

The church edifice was duly completed, and in a *Courier* of June, 1859, I read, that "a beautiful church edifice will be completed in July in Norman gothic style, 80x53 feet in size, with side walls 30 feet high." The audience room is fully described, and especially the "elaborate oaken pulpit of 650 pieces." The building committee were M. W. Hanchett, A. G. Salisbury, and Robert Spaulding.

Wednesday, the 3d of August, was appointed for the dedication of this new church edifice; and it was also decided to formally install the Pastor, who had delayed until the church had gained strength and standing which made it in the estimation of the community something more than an experiment. A council was called; Pastor Strieby stood the fire of his theological inquisitors who pronounced him sound and proceeded at two o'clock in the afternoon to establish their own judgment by the ceremony of installation. Rev. Mr. Canfield, of the first Presbyterian Church, invoked the blessing of God, and read the Scripture. The sermon was preached by Rev. H. Ludlow, of Oswego, and the charges to the Pastor and to the people were given by Rev. W. B. Brown, of Newark, N. J.

At seven P. M., "the house was crowded for the services" of church dedication. I find that the invocation was offered by Rev. Mr. Fillmore, of the Park Presbyterian Church, and the prayer by Rev. T. DeWitt Talmage, of the Dutch Reformed Church.

Here then, is a new era: the *installed* Pastor and the church edifice, after six years. The average of the Sunday School was 110; the number of members 261. The annual report of the Church Clerk states that "a spirit of love prevails," "though we may not all at all times view things just alike."

The next year, 1860, passed pleasantly and profitably. Thirty-nine united on profession, and six by letter, and the year closed with a membership of 291. The year 1861 passed like the others. It closed with a membership of 280 and an average Sunday School attendance of 125.

In 1862, the Clerk, Edgar E. Ewers, indicates that the church is like other churches taking on a history. There has been, in nine years, time enough for changes. He mentions some of them, saying "the members are ever changing like the restless ocean, some going, others coming," and the original company is being merged in the constant ebb and flow. This is the history of all city churches. Syracuse then numbered 29,000 people. The Congregational Churches of the State of New York, in General Association, met with this church this year. The year closed with a membership of 282. It is in this year, in the report of Mr. Ewers, that I find the first allusion to the part that Plymouth Church was taking in the preservation of the Union, during the Rebellion. He writes, "Our young brother, H. G. Ludlow Hall, who though but seventeen years of age, took his life in his hand and went forth to battle for his country, died in the service of God." From this time forward there are frequent general allusions to the war. In 1864, the Clerk of the Church then, Mr. G. B. Leonard, writes, "We have occasion to congratulate ourselves that the Gospel of universal freedom, which has been so freely preached from our pulpit is becoming the public opinion of the land. As a church we were organized in a measure to promote this object, and it has been advocated by some of the older members until they have lived down by their virtues the opprobium of their views. We rejoice in the progress made toward the overthrow of the evil, which blights our land, but we lament that it is being done through so great a sacrifice of life. In this contest we have given our quota, and we believe that they from early inculcated principles

will fight valiantly for their country in this life and death struggle. Our prayers go with them."

I find that thirty-six went out from this Church and Sunday School; eighteen were wounded; eleven gave up their lives; one alone of the thirty-six remains with us to-day, Capt. F. E. Marble, who was wounded at Chancellorsville.

At the funeral services of two of this number I have officiated. It was my privilege to know and honor Albert G. Salisbury; and I was also called to the last ceremonies at the mourned departure of Brinkerhoof Miner, who as a prisoner in Libby Prison suffered its barbarities. This is a good record from one church. Thirty-six in the war, eighteen wounded, eleven who gave their lives.

On the next year, November 29th, 1863, Pastor Strieby asked for leave of absence for the winter months. It was granted, and Prof. Fairchild, of Oberlin, Ohio, was secured to supply the pulpit until the pastor should return. Prof. Fairchild began his service in November. The year closed with a membership of 301. On March 4th, 1864, a letter was read to the Church from Pastor Strieby, announcing "a Providential call," to the position which he has so honorably filled these fourteen years, and resigning his pastoral office in eloquent words of love and sympathy. A council was called; the Church was advised to submit to the inevitable, and to give their pastor their benediction. He went with this, and with it he returns. He preached his farewell sermon in April, 1864.

Then came the pastorate of Rev. Samuel R. Dimock, of Pittsfield, Mass.,—a brilliant preacher,—who was settled by a council of which Rev. Dr. J. C. Holbrook was Moderator, who also preached the installation sermon. The installing prayer was offered by Rev. L. Smith Hobart and the charge to the people by Rev. M. E. Strieby.

This pastorate continued four years and three months. During this period, in October, 1865, the organ which we

now have, was presented by the Society. Steam was introduced for heating the church, and in 1866, the Clerk reports the church "prosperous in finances," "out of debt" with a flourishing Sunday School. On September 25th, 1868, the Rev. Mr. Dimock resigned his pastorate, and at the end of the fifteenth year the Church numbering 268 members (about sixty-eight of whom were absent in one way or another) was on the high seas, and every member looking through his spy glass to discover a minister.

Meanwhile a new preacher made the acquaintance of the church nearly every Sabbath, from September 25th, 1868, to March 1st, 1869. Variety, it is said, is the *spice* of life. But we cannot live on spices; and by March 1st, 1869, the Church had been long enough without a pastor to be in a somewhat pliable state of mind towards a stranger from the State of Maine.

If now in looking back a little, he seems to be more autobiographical than is his wont, it will be because his and your church history is interwoven from that day till this. When this Church was being founded the present pastor of what it now is, was in the Freshman class of Yale College, but with no thought toward the ministry of the Gospel. When this Church, after its struggles and conquests, had come to the laying of the corner stone of the first church edifice, the question of personal duty was no nearer its solution, except that, "time at last sets all things even;" and at the time of your ceremony I must have been making my way through this city to the Theological Seminary of Auburn. In 1859, on the day for the installation of Pastor Strieby and church dedication, and during the hours of service, with the question still unsettled, while you were dedicating your first church edifice, with gladness of heart, I was pondering this interrogation to its conclusion. I remember where I was on that very day and hour among the mountains of Sardinia. As little could I see my future on that day of peculiar

experience to me, as you could see your future history on that day of peculiar experience to you. I could not forsee my privilege to be in the ministry of the Gospel; much less forsee that after eighteen years, one who then was rejoicing greatly in the church dedication here, should be with that then tramping youth—his pastor for more than eight years—in the same spot, looking out upon the eternal hills, and recalling the changes time had wrought in our purposes and lives.

The wheel of the world turns round and round. It brought definiteness to an indefinite purpose of life; study in another theological seminary, and examination by a 'Consociation' in Connecticut for ordination to the Gospel ministry; one of the chief examiners upon the doctrines being the Rev. Samuel R. Dimock, a pastor in Wilton, Conn., near the town of my nativity. I was approved by this body of Christian ministers, I never knew why, except for the downright earnestness which I manifested, to convert the most of them from some of their long standing doctrinal errors.

The services were appointed for my ordination, the Rev. Mr. Dimock giving me the right hand of fellowship. Eight years of subsequent pastorate in Maine, with a growing dread of the prolonged severity of the winters, and a strong desire to begin anew in some church and locality not yet finished, led me to think kindly of a possible future removal. At the time of his removal from Syracuse, Rev. Mr. Dimock, remembering me kindly—no doubt from my earnestness for the soundness of my former examiners—mentioned my name to this Church. It resulted, it seems, after having been pigeon-holed five months, in a letter addressed to me by A. C. Washburne, and in a reply by me, directed to A. C. Washburne, Esq., in which I agreed to come and look and be looked at. I reached this city on my search for a gentler climate and unfinished work, on Saturday, March 6th, 1869, and found in that spring month, the country bound in icy arms

of winter, the mercury scaling about as low a figure as it ever reaches in this latitude; the weather bitterness itself. This settled for *me* the whole question. If people can survive in this, I said, I can live in Maine, and it were scarcely worth while to exchange one iceberg for another. And yet, when I came in May, to look over your invitation, I was so convinced, that things were not finished here, and that there was a work to do here worthy of a godly ambition, a possibility of service, in this central city, that might widen out as far as it was in one to widen it; that I was ready to forget March in May. It was not, however, without misgivings. There were troubles and memories. The Congregational polity is a free one. It is self-governed and self-poised. If it be not self-governed and poised, with common love, sympathy, confidence, purpose, unity, then it lacks the elements of success, and happiness. Every Church does for that matter; but self-government calls for the highest qualities, both of intelligence and of Christian character. When I came, I made my appeal to Christian character. I asked for your heart and your hand. I told those who were then here, what it was in my heart and mind to try to do. To do it, I must be a free man; I could not wear shackles; I should not repeat traditions; but wearing my own soul I should speak out of my sincerity, my utmost convictions. In a remarkable degree and with a thoughtfulness worthy of true Christian character, you gave me your hand and a chance to win your heart; your cordial and prayerful sympathy. On my own part there has never been a conscious departure from the original purpose; on yours, there has been a manifestation of confidence that has lightened many an anxious and burdened hour. From the beginning I have tried to bring you an educative and thoughtful preaching, and you will bear me witness that I have not troubled you greatly with minor matters as they appeared to me, if I could perhaps bring you gracious words from God

and messages of hope from heaven. If I had gained your attention by sensational treatment of sensational subjects, my hope of retaining it would be very small, but as far as I could gain it by plain and earnest exposition of God's word, I have felt that I could rely upon the strength of that word to retain an established confidence. When I began, I made no effort to do anything that I could not keep on doing with God's grace and help, and at the end of my first pastoral year, I thanked God that I stood in the midst of a loving and united people with a steady and healthfully growing congregation. Some of you will recall the special blessing of God's Holy Spirit during the first year. It did not take me by surprise. It began to manifest itself—this blessing—in the old chapel on the fast day, when the fountains of feeling were broken up, when confession was made to God and to men, and all prayed to God with one heart and one mind. I shall never forget that day. Then came the long winter season of an hundred successive meetings without a single intermission. We were the only church in the city holding these meetings. When I was worn to the very limitations of strength, our friend, the Rev. Dr. Holbrook, came and gave us royal help. I dwell upon this, for that winter brought to the church a new life and power which commanded the attention and regard of the community and became the pledge of future advancement. More than one hundred souls, three-fourths of whom were adults, came to the personal love of God by personal faith in Christ, and on a single Sabbath ninety-one entered into communion by profession of their faith; fifty of whom received the ordinance of baptism for the first time; and thirty of whom were heads of families. At the close of this first year the membership was carefully made out and numbered 352 after a somewhat needful revision of the rolls.

This first year had not ended until we had voted to take another forward step, both to build our present attractive

and home-like chapel and to rebuild and enlarge our sanctuary, the one then standing having been in use just ten years. Services ceased to be held in the old chapel in June, 1870, and the new edifice, (for it became practically new,) was dedicated March 22d, 1871, in less than two years from that bitter March morning, and the equally bitter Sunday morning when I first tried to preach the Gospel under two serious disadvantages: the one being the feeling that you were in all likelihood hearing me, rather than the Gospel; and the other, that I was in somewhat active competition with an extensive and complicated system of steam pipes which crackled and rattled like a blacksmith's shop and put a period to several uncompleted sentences. It was a comfort to know that I was not seeking to save any one by Rhetoric. I brought you no fine phrases. At the church dedication, (the account of which is fully recorded in our Manual for 1871–2, and so certain to be preserved that I need only allude to it) pledges of money were made to meet the entire indebtedness. We thought ourselves then as good as out of debt! On May 30th, 1871, the present pastor—whose installation by his preference was delayed until a clearer look into the future—was formally installed. Again the charge to the people was by the Rev. Dr. Strieby.

We have worshipped now in our chapel seven years, almost to a day, and in this room five months less than seven years. Before we had entered our chapel we mournfully followed the form of one of the most honored and faithful, as well as oldest members, to the grave. How many times we meet the name of Ira H. Cobb on the records.

In 1869 we had organized the Young Men's Association of Plymouth Church; and the Young Women's Association with a similar constitution. In 1871 was organized the Woman's Missionary Society which assumed the missionary support of Miss Eliza Fritcher, a member of this church, a former teacher in Mt. Holyoke Seminary, and now the efficient

Principal of a young woman's Seminary and Training School in Marsovan, Turkey. The Society, more than this, has done. Its power and example have been felt in very many churches of our denomination in the State. On the last Thursday evening of May, 1873, we dedicated to God the chapel of the "Good Will Mission." It numbered 200 scholars the first year, and has 300 now. In 1874, 108 persons united with the Church, eighty-four on profession. I shall not review the last familiar years. The records kept at the present as they were at the first, with accurate fidelity and fullness, will preserve the present history. The things in which we are present actors will have more of interest at the Semi-Centennial in 1903. If I shall be preaching for you then we will take up the thread, at this place where we knot it now.

A few collated facts I may embody here. The total number of members since 1853 is 954. In Dr. Strieby's pastorate of ten and one-half years there united 456. By profession of faith 252; by letter 204; an average of twenty-four a year by profession, of nineteen and one-third by letter, a total average of forty-three and one-half a year. In Rev. Mr. Dimock's pastorate, four and one-fourth years, there united seventy-one. By profession of faith forty-three; by letter twenty-eight; and average of ten and eleven one-hundredths by profession a year, and six and one-half by letter, a total average of sixteen and one-half a year.

In the present pastorate, of nine and one-half years, there have united 427. By profession of faith 288; by letter 139; an average by profession of thirty and one-third a year; an average by letter of fifteen; total average per year 45. Our present membership, after continuous and diligent revisions of the rolls—that our membership may represent facts as to what we are—numbers to-day 504, the largest membership of any Protestant Church in the city.

Of those who united under Dr. Strieby 108 are still in membership, and ninety of these are present with us.

Of those who united under Rev. Mr. Dimock forty-one are still members.

The remaining 355 have united since I came, and seventy-two others whom I have received are gone.

There have been, in the twenty-five years' pastorates, seventeen deacons. Dea. G. W. Wilson has served twelve years, Dea. Hayden twelve years, Dea. G. B. Seely eleven years, Dea. H. W. Robinson ten years, Dea. Edward Smith eight years, and others shorter terms. There have been twenty-one different trustees. William E. Abbott has served nineteen years, P. Burns nineteen years, Ira H. Cobb eleven years, H. R. Olmsted nine years, and M. J. Stone nine years.

The Sunday School superintendents have been Edward Smith, Ira H. Cobb, D. F. Hayden, W. E. Abbott, M. W. Hanchett, P. Burns, William A. Duncan.

The choristers have been A. G. Salisbury, Timothy Hough, D. Sizer, M. W. Hanchett and A. C. Chase.

The superintendents of "Good Will" have been H. A. Jordan, John Dunn, Jr., and William A. Duncan.

I am well aware that these statistics do not represent the service, the prayer, the labor, and the love, which have gone into these facts and figures. Figures cannot represent the care, thoughtful planning, thinking, patient, considerate attention to truth and practice of it, the watching and waiting, and sacrificing which go to make a permanent, strong and well compacted church in the varied lines of its endeavor. Figures cannot represent moral and spiritual influences. They are the skeletons without the flesh and blood, without the nerves and brain and soul.

And when I say that forty-eight of our members, who were with us when I came nine and one-half years since, have passed to the other shore, and many more not in professed membership, the figures do not represent the hearts that were broken, nor the tears we shed, nor the losses which

we have felt. The limitation of time forbids even their names. We shall never know the inner history of the lives that have looked here for help, until the books above are opened. What thronging memories come here. *Many who have died have taught us that a consistent holy life, is in itself a great power for usefulness.*

"The faithful souls who years ago,
Within the vineyard bore
The heat and burden of the day,
Toil with us now no more.
What toilsome loads, o'er desert roads,
We shall be called to bear
We cannot tell; but he knows well
Whose love can sweeten care,
And whose repose is shared by those
Who learn his yoke to share?"

Friends, we may be grateful to God to-day; and our gratitude may inspire us to that which is beyond, rather than induce to rest in the past. Leaving the things which are behind, we are to press forward. It we rest in our ascent, it will be descent.

When Plymouth Church began, it began because it heard a voice. It stepped forth to bear testimony greatly needed. It did not seek to fill a place already filled. It had its idea of applied Christianity. It has had the justification of its existence in the logic of events, and in the common acceptance of the doctrines which it put forward. God honored it as a pioneer towards a higher plane of Christian truth, and little by little with its fate linked with unpopular causes, but with its safety linked with the truth, it grew in moral power and influence. It came into life to put its hand to every good cause, to withstand every power of evil, and to bear witness to the truth. It has a record; not one that may help pride, there is enough with it to prevent pride, but it is a record that may give encouragement. And now the greater

work is before us. I have no thought of a church here that is to stand satisfied. This church was born to lead in good causes, and not to limp after a procession. Its traditions do not so teach us, and we cannot stop to become an easy-going, self-indulgent Church, without retracing our steps and falsifying our past history.

You know that I have always looked at this Church with a hopeful vision. I confess now, that I have at times within a year or two been disheartened because of some things. But with a common sacrifice ; and on the part of some a generosity *magnificent*, we have returned to thrift and honor in all our material interests. I look forward anew, to increase of spiritual power and fruitfulness. Out of debt, if we keep our honor, (and we shall,) with a wide opportunity and ability here sufficient to meet an exceptional responsibility, we may be equal, if we will, by the grace of God to all that may be asked.

This church cannot avoid responsibility. It must be representative, by the past traditions, by its principles, and by its local position. Be true to this past, to these principles, to this position ; have grand ideas for abiding good, and power ; cherish far reaching plans for steady, wholesome growth ; patiently work toward these ; be jealous of the honor of your church and of God's honor, and you shall rejoice in the goodness of the house of the Lord.

Walk about our Zion. Behold her foundations. Mark ye well her walls. Ye are living stones. The bulwarks are true and holy men. And souls exalted with Christian character, these are the "high towers." Consider her palaces, her place of prayer, her place of worship, her Sabbath schools, and may Zion get honor by what we are and what we do.

Be this our Vow recorded now,
Our future to control,
That Duty's call shall never fall
Unheeded on the soul.

At the close of the sermon, Rev. Dr. Strieby offered prayer—a hymn was sung, and the congregation was dismissed.

AFTERNOON.

The Reunion of the Sunday Schools.

In the afternoon at 3 o'clock the Church was filled with the Plymouth Church Sunday School and their friends. Mr. W. A. Duncan, Superintendent of both the Church School and "Good Will" School, presided. After singing by the Sunday School Choir, and devotional service, the following address was made by the First Superintendent of the School,

MR. EDWARD SMITH:

Little did I expect at the organization of the Plymouth Church Sunday School, to have the privilege of being present at its twenty-fifth anniversary. I have cause for gratitude; and I feel to-night that it is a great honor to have been one of the little band which constituted this church at that time, and which organized a Sunday School that has continued to increase in numbers and influence during the twenty-five years of its existence. There is reason to believe that the labors of officers and teachers, in the grand work of Sunday School instruction, have not been in vain; and though we may not be able to fully measure that work now, the hereafter will reveal fruit worthy of so noble an endeavor.

I became a member of this church in the month of February, 1854, when there were about 68 members. There were about thirty admissions with my own, giving a membership of 98. The church meetings were held at that time in the Old Congregational Church, on East Genesee street, upon the ground now occupied by the rooms of the Y. M.

C. Association. Sunday, June 11th, the Pastor, (Rev. M. E. Strieby) gave notice that on the following Monday evening there would be a meeting of the church, "for the purpose of organizing a Sunday School." The meeting was held, and Edward Smith was chosen Superintendent; Ira H. Cobb, Librarian; George P. Leonard, Asst. Librarian; Miss Margaret Tallman, Treasurer. The Superintendent, with Mrs. Hickox and Mrs. Salisbury, were appointed "a committee to select library books." There were about nine or ten teachers chosen to whom classes were to be given the next Sunday. I think five or six of them are still with us; the rest have gone to their reward. The school was organized the next Sunday, June 18th. It was not large at the commencement. There were but few children in the families belonging to the congregation, but a large proportion of the church members formed themselves into Bible classes and added greatly to the interest. There were no records of the school kept, except such as the Superintendent made in his memoranda from Sunday to Sunday, and, by an unfortunate circumstance, they have all been lost. I am, therefore, obliged to rely upon what can be recalled by memory of the transactions of the Sunday School during my administration, with the church records to furnish, here and there, a date to aid my memory. February 12th, 1855, our Sunday School occupied the new chapel, just completed, on the ground where the primary class room is now located. It was a grand day for the church and Sunday School when we first met on this spot in a little chapel, plain but yet comfortable, and one that we could call our own. I well remember the arrangement of the classes on those plain benches that first Sunday; and the enthusiasm with which all joined in the opening exercises that day. In June of this year, the first Infant class of the Plymouth Church Sunday School was formed. The first teacher was Miss Margaret Tallman. She had three

scholars, Robert W. Abbott, Ella Barber and Eva L. Smith. Miss Tallman is seated just in front of me now with Mr. Abbott and Miss Barber by her side, teacher and class as at its organization, except one who has gone to the higher and better world. Miss Tallman continued in charge of this class for ten years, when duty required her to give up her work into the hands of others. She had 360 different pupils under her instruction.

The Autumn and Winter following was one of uncommon interest and faithfulness for the ingathering into the fold of the church, and the Sunday School had some share in advancing this good work.

I find from the church records, December, 1876, in the Clerk's annual report, that there were 120 names on the Sunday School roll; and that the average attendance for the year preceding had been 80, with a church membership of 183.

Being called away from the city for a temporary absence, as it proved, I resigned the superintendency of the Sunday School, February 8, 1857, after having filled the position about two years and ten months. It was a great trial to sever my connections with this Church and Sunday School.

Upon my return to the city, my location and duty seemed to point to my electing church connections with a sister church, but now again for more than five years, it has been my privilege to be with this Sunday School, and to-day to join with you in this anniversary occasion.

Mr. Ira Cobb succeeded me as superintendent of Plymouth Sunday School.

SUPERINTENDENT DUNCAN.

Of all the Superintendents which Plymouth Church has had there is but one that is not with us to-day; all the others are here to speak for themselves. That one, loved

in his absence, has gone to his heavenly home. We have one to speak for him—one who labored with him, knew him, and loved him. The Rev. Dr. Strieby, first Pastor of the Church and Sunday School, will now address you.

REV. DR. STRIEBY'S REMARKS.

The most distinct impression that comes to my mind in regard to our Sabbath School at the outset is, that there was nothing to make it out of. Of the thirty-one members who composed the church I do not think there were half a dozen children in the homes of school age. It was a most remarkably unpropitious gathering of people to furnish a Sabbath School, and when I see what is here to-day I can see the significanc of 1853 and 1878. There is a difference. I am called to speak a few words in regard to a brother beloved—now no more. Brother Ira Cobb did not join Plymouth Church when we started; he was a cautious and prudent man. He felt a responsibility in regard to certain relations to other persons, and to the old church, and, therefore, took his time to consider well what should be done. But when brother Cobb joined this church, from the hour he did this till the hour he died, I do not know that there was a firmer and truer, or more earnest worker in the Church and Sabbath School than he was. I could seldom go to his place of business and have him uplift his pleasant face to me, that there was not something on his desk, something in his hand, or something on his lips in regard to the interest of the Sunday School or Church. There was no work or labor to which he could turn his hand, that I ever remember that he shrank from. I wish to say another word or two respecting our brother Cobb. I do not believe that even intimate friends knew the amount of quiet charity which he exercised in this city. Incidentally I would learn that there was a poor family which he had been helping;

incidentally I would learn that he had been assisting this and that young man; incidentally I would learn that a Sabbath School child had been clothed and prepared to attend Sabbath School through his quiet and private exertions and solicitations. I don't believe that a day passed but that in some way or another he was actually planning to help some person in a quiet, unostentatious way, for he was not a man that paraded his charity. There was another thing about Mr. Cobb, he was a very intense man in his convictions; he was a very strong anti-slavery man, and the tendency, (as they who lived in those days with anti slavery men knew,) was to narrow one's self down to that, to shut out from his charity and sympathy everything else. But there was not one good thing that came up, in the Orphan Asylum or Mission School, in any way, by which the cause of Christ could be helped forward, in which our good brother did not have his part. I think that if he sinned at all it was in overdoing. At nine o'clock in the morning up to the Orphan Asylum; but this was no excuse for his being absent at the later services of the morning; and so on until nine o'clock at night, through the whole catalogue, attending sometimes as many as six services. I think in a large measure he laid the foundation for the disease which ultimately took him from his friends. In regard to the Sabbath School and his connection with it, I remember one especial incident. It was while Mr. Cobb was Superintendent that we had an excursion down to Oswego. I remember that day of toil and anxiety on his part. One great trouble was, we could not get cars enough; nevertheless we took down one thousand persons to Oswego. I remember too, among the pleasant reminiscences in this place, the visits of the Sabbath School up to my place, on Onondaga Hill. There are to me a great many pleasant memories connected with that place, and they are not all buried in the Catholic graves up there either. It is one of the most beautiful spots I have ever

been on, and if it was not pre-occupied and the Lord would give me a chance I would, as I have often said, choose to come back for the rest of my life, over any spot on earth I know of. It looks down on beautiful Syracuse; it looks down on your pleasant sheet of water; it looks down towards Lake Ontario, and the many delightful views surrounding your beautiful city. One beautiful summer's day all the children and their teachers came up there in vehicles, stages, etc., and spent the day there, with pleasant greetings, speeches and refreshments, swings, and other modes of amusements. It was one of the white days in my life, and I think, too, one of the pleasant days in the history of the Sabbath School. There were many. Brother Cobb in memory is associated with many. He has gone as a great many others have. Some of these children never knew him; but he has gone as a forerunner, and when the rest of these brethren shall have all gone I hope that some man may stand in this place, or some other like it, and bring as truthful testimony to their departed worth and their good life as I have been able to bear to-day in behalf of the second Superintendent.

After the remarks of Dr. Strieby, the Superintendent introduced the third Superintendent,

DWIGHT F. HAYDEN,

who said:

I was notified yesterday that some remarks would be expected from me at this time. I cannot avoid it, but feel unprepared. The records needful to refresh the memory concerning those by-gone days I could not find, and cannot recall with sufficient distinctness and without offensive omissions, those companions, friends and fellow workers, and the particular circumstances which combined to make the work very pleasant, the time pass too swiftly; and to

furnish constant, healthy excitement. The school was then as now, blessed with teachers who by daily training were made skillful, and from the day I took my seat in the Bible class of Deacon Maltbie until now, I have felt proud of my company. They secured the respect of the young and we have the evidences that good work was done. And on this glad day—this kind of a pay-day—I feel that it is proper to stand and receive the congratulations of our friends. We made a wise choice, a profitable investment of our all. At the time of my coming to office, I think we brushed up a little and made some old things look as new and bright as possible; distributed lots of real good will and received more than we gave.

But after all, and under all, the same quiet work handed down to us by the fathers and mothers of the Church from the Son of God was continued, we were happy and had favors from the Master.

Working along under the pastorate of Dr. Strieby we grew too large for the chapel and asked permission to move into the church, and I smile to think of the objections seriously made, but we moved. You will pardon me for mention of four teachers, who by never failing constancy at teachers' meetings did secure the everlasting gratitude of the sometimes disheartened leader. Their names as recorded were Miss Mercy Slocum, Miss Carrie Morris, Miss Henrietta Leonard and Miss Sarah Arnold. And these continue to this day, the first two now at the same work on the Pacific coast.

We all expected at some future time, perhaps after death, to see glorious things when the work of God for us should be revealed, but we were unexpectedly surprised and delighted *this day* with what we saw as from his standpoint, the historian pointed back over the road which we had come, way back to the beginning of this our beloved church. A few persons—weak in themselves—with reproach to bear—

venturing all on bible faith—their work, very natural, proved their accomplishment, supernatural. If noble achievement be glorious, then we have had a glorious vision this day. I am filled with a spirit of glorification, and pray fervently that the excellence of this work may appear so clearly as to win the devotion of our lives.

It was a good thing for us to do, thus to pause and figure up, take our inventory. We have treasure here and above. My surprise at the good accomplished becomes joy, when instantly I see how very truth, were the words of Christ: "The kingdom of God is like leaven."

Then let us with good cheer and this increase of faith,

> "Do our best always, do it now,
> For in the present time, as in the furrows of a plow,
> Drop seeds of good or ill."

After the third Superintendent had spoken, the fourth Superintendent in order was introduced, and the following remarks were made by

MR. WILLIAM E. ABBOTT:

As our friend, Mr. Smith, told you in his opening address this afternoon, my connection with Plymouth Church Sabbath School dates from the very commencement of its existence; and the time and means given in its behalf and welfare are among my most cherished memories. And it gives me great pleasure this afternoon to greet so many old acquaintances and friends; to call to mind old associations, and to live over again for a short time the past. How the years do fly. I see before me as fathers and mothers, many who were children in the Sabbath School when I was Superintendent. Some are here as teachers who were then in the Infant Class, and yet I do not know but what I feel as young as I did then. I believe this festive occasion and all such gatherings tend to keep us young, to freshen and sweeten

our dispositions, and, therefore, I always believed in, and encouraged Sunday School concerts and festivals. I was chosen Superintendent January 1st, 1864, with Edward Smith as assistant, and Miss Margaret Tallman in the infant department. On the first Sabbath we had 188 scholars, and on February 7th the number of scholars had increased to 269, and the average attendance for the year was 235; there was 34 teachers. February 12th, Frederick B. Hayden, one of our teachers, died. He was an earnest, zealous teacher, and was preparing for the ministry when his failing health obliged him to relinquish his studies. This was the first death in the school. The same year Georgie Hopper and Emmet Stewart died. Three deaths during the year.

In 1865 I was re-elected, and also Mr. Edward Smith as assistant and Miss Tallman in the infant room. There were 38 teachers; during the year three scholars died, Henrietta North, Jessie Slocum and Ransom Horton. Mr. Burns made the school a present of a new library of 150 volumes. During the Summer vacation we had no school. The average attendance during the year was 230. In September a few friends gave to the school a new melodeon. In 1866, I was again re-elected, and Mr. M. W. Hanchett as assistant, and Miss Tallman in the infant room. During the summer months we had a morning school, but the change from noon was not a success. The records show 42 teachers; 400 names of scholars on the roll, and an average of 220. There were 25 conversions during the year. The scholars were very much interested in the cause of the Freedmen. The collections of the school this year were $327.78. This year there was three deaths, Sarah McDougall, a teacher, and Judah E. Blackman and Gertrude Dennis, scholars. During the time I was Superintendent we had our own independent course of lessons. There were no union lessons, or union teachers' meetings. We had gatherings of the teachers to study the lessons, and between

the Superintendent and teachers a spirit of unity and good will existed, so that the school was efficient and we felt that we were doing and receiving good.

In May of this year, to our regret, Miss Margaret Tallman, the teacher of the Infant Class, and who had taught it continuously from its formation in 1856, resigned on account of ill health. She had been a faithful, zealous and successful teacher. Commencing with but three scholars, she had seen her little band increased to over 50. During the period of my superintendency the spirit of patriotism was high and strong over the whole North, for the war for the preservation of the Union was being waged, and Plymouth Church and Sunday School was not behind any of their neighbors in zeal and labors of love for the absent ones. We had our sewing societies where we made list and bandages, housewives, comfort bags, mittens, stockings, gathered up books and reading matter, sent off any and everything we could that would tend to the comfort and happiness of the boys we loved who were away from home in the army, and when we received letters of thanks from some of those who were the recipients of our bounty, how our hearts did warm towards them with desires to do more, and how sad we felt when news came of battles and deaths, and how softly we walked when some of them (or what was left of them) were carried out of these doors to their last resting place, and it seems to me very fitting and proper that I spend the little time given me this afternoon in recalling the names of those who went out from among us. When Plymouth Church was first organized, one of its cardinal principles was hatred of American slavery, and when the war for the preservation of the Union was forced upon us, is it to be wondered at that the teachings from the pulpit, the Sabbath School and the prayer meetings crystalized, and that our young men offered themselves in defense of the truths taught them. Many who went returned to friends and home, and many gave their

lives in attestation of their love of the truths taught them, and this afternoon we desire to honor the memory of those who bled and died in order to give to our homes that peace and confirm in our hearts fidelity to the principles of universal liberty. The story of their lives and sufferings is simply the story of brave men nobly doing their duty and dying in doing it. The story of their heroism is as old as time. It is the story of right against might. It is the contest for individual freedom as between a man and his oppressor. In olden time it was the contest between Xerxes and Leonidas in the death struggle at Thermopylæ. In later years it was the same struggle between William of Orange and Philip of Spain, and in England between Cromwell and King Charles. Still later it was the Colonies against the Mother Country, and last it was the Union against the confederacy. But whenever and wherever the conflict has been waged it is the struggle between those who declare that some men have no rights, and those who hold to the truth that all men were created equal. And these our friends gave freely of their blood and lives to found the freest, most enlightened and powerful Republic of ancient and modern history. In gathering up their names I am unable to give in order the times and dates of their going, and may have omitted some, but have endeavored to obtain the names of all, whether of the Society, Church or Sabbath School. I have obtained the following names, taken from my records kept in 1864-5:

Hamilton R. Combe, wounded; taken prisoner at Fair Oaks; died 1866.

H. G. Ludlow Hall, taken prisoner before Richmond; died in hospital.

Charles Strienitz, killed in battle of Fair Oaks.

Smith S. Northway, killed in battle of Chantilly; a graduate of the High School, who had a great desire for an education to be a minister.

Charles Highgate, killed in battle before Petersburgh.

William B. Drew, killed in battle before Petersburgh.

John Garvin, died soon after his return, of disease contracted in the army.

Henry A. Barnes, wounded, and taken prisoner, at Malvern Hill.

Edward P. Luther, wounded, and taken prisoner, in Wilderness.

Daniel Lathrop, wounded in the battle of Gravelly Run or Quaker Road.

Henry L. Kingsley, died in hospital.

Frank E. Marble, wounded at Chancellorsville.

Wilbur F. Arnold, since died.

Brinkerhoof Miner, in signal corps service, attached to Gen. Bank's staff; taken prisoner at South Mountain; confined in Libby Prison; since died.

Albert G. Salisbury, paymaster at Port Royal; since died.

James Alex. Leonard, 3d N. Y. Artillery.

Delancey Stone, 3d N. Y. Artillery.

Charles M. Kinne.

James Anderson.

Robert Morgan.

George Morgan, died August 17th, 1865.

Lewellyn Morgan.

Edward Coatesworth, wounded.

James Parsons.

Murille Foote, taken prisoner at the route of Atchafolyee.

Charles Squier.

George Rice.

Henry S. Phipps.

Theodore Riding.

Samuel Jackson.

Henry Highgate.

Orlando H. Perry.

Winslow P. Northway, wounded at Atlanta.

Henry S. Warner, wounded at Winchester; since died.

Edwin P. Barber.

E. M. Harcourt, 15th N. Y. Cavalry.

In all 36 names. Some of these we have lost all trace of. Some are with us to day. But to each and all present or absent, living or dead, we owe a debt of gratitude. These our friends and old associates, were our representatives in all parts of the country. Some with the armies of the Cumberland and Tennessee; some with General Fremont; some at Lookout Mountain, and some with Sherman in his march to the sea; some with the army of the Potomac, and before Richmond when Lee capitulated. We all remember how we rejoiced when the war closed and we welcomed them home. We sorrowed also with those who would never more welcome their dear ones back again, who did not even have the sad satisfaction of knowing where their loved ones were buried, but could think of them only as among that great multitude who have "unknown" written upon their headstones. And now what shall I say to you, my dear young friends whom I see before me. These sacrifices were made for you as well as for me; see to it that they have not been made in vain. To you all will come the day of trial and the buffetings of the rude world. This is your seed time. Manhood, womanhood and old age are the harvest of seed sown in youth, and you reap as you have sown. This is the law upon which we, your teachers, act and build our hopes and expectations for your future. Try and realize the high privilege of being co-workers with God, for He uses human instrumentalities in bringing about His plans. Therefore, let the high scale of character be set so strong in your hearts that it shall be like a standard measuring its worth for heaven.

MR. M. W. HANCHETT:

My Superintendency of Plymouth Church Sunday School commenced under the pastorate of Rev. S. R. Dimmock with the year 1867, and was continued until the year 1872. The

other officers of the School were, D. F. Hayden, Assistant Superintendent; C. Hamilton, Secretary; W. B. Clark, Librarian; John Rice, Assistant Librarian; Mrs. M. E. Carter, Treasurer.

The following persons were connected with the School as Teachers:

Rev. S. R. Dimock, S. E. Maltbie, Abner Bates, Peter Burns, W. E. Abbott, Dea. H. B. Gates, W. A. Duncan, Rev. L. Smith Hobart, I. A. Thurber, Geo. B. Seely, F. H. Gillmore, D. F. Hayden, Edward Newell, C. T. Potter, G. W. Wilson, W. H. Stryker, Rev. A. F. Beard, H. C. Cowl, Henry A. Jordan, F. E. Marble, Geo. Thomas, Josiah Leonard, H. W. Robinson, B. F. Stevens, Mrs. R. W. Jones, Mrs. E. S. Fowler, Mrs. M. E. Carter, Mrs. Ira Cobb, Mrs. W. E. Abbott, Mrs. S. R. Dimock, (Infant Class;) Mrs. Ursula Dennis, Mrs. I. A. Thurber, Mrs. L. Smith Hobart, Mrs. T. J. Fenn, Mrs. Julius Fenn, Mrs. M. W. Hanchett, Mrs. A. A. Young, (1868, Infant Class;) Mrs. Chas. Curtis, Mrs. D. F. Hayden, Mrs. F. N. Gillmore, Mrs. D. L. Fry, Mrs. T. M. Fry, Mrs. W. H. Stryker, Mrs. V. B. Cowles, Mrs. M. J. Stone, Mrs. G. B. Seely, Mrs. F. E. Marble, Mrs. Geo. Wilson, Mrs. Butler, Mrs. Pierce, Mrs. H. W. Robinson, Miss Sarah M. Arnold, Miss Sara Terwilliger, Miss Maggie Ayers, Miss A. J. Rumsey, Miss Ella Kellogg, Miss Elizabeth Kingsley, Miss Charlotte Schreiber, Miss Mary Clark, Miss Margaret Tallman, Miss M. J. Thayer, Miss E. A. Lyons, Miss Ida Hopkins, Miss Elizabeth Coleman, Miss H. R. Loring, Miss M. L. Pattison, Miss Sarah W. Phillips, Miss Fannie Leonard.

In 1867 the largest attendance was 242; in 1868, 240; in 1869, 205; in 1870, 243; in 1871, 234.

In three or four of these years the Sunday School lessons, prepared by the Y. M. C A., were read. These lessons were confined to the New Testament, such being considered best suited to teach of Christ, and to inculcate the principles of Christian life. We had not as yet taken hold of the truth that has since been discerned, that "*all* scripture was given by inspiration, and is profitable for instruc-

tion;" that Christ is the center of all, and *in* all; that "Moses and the prophets" and Psalmists "testified of Him," and, therefore, the Old as well as the New Testament should be opened to the young. By the adoption of the International Lessons, at a later date, the Old Testament has been taken up for Sunday School instruction, and has added greatly to the interest in the study of the truth. Our School always showed a commendable interest in Bible study, although we had not the helps that are now so abundant. To stimulate the young to commit the lessons, we used marks of credit, and annually made a "Roll of Honor," including the names of scholars attaining a sufficient number. These "Rolls" were framed and hung upon our school-room walls. After two years the number of the "Honored" had so increased that separate "certificates" were issued to each.

The spirit and interest of all connected with our school was such that there was no desire—as there was no necessity—to descend from the higher and best forms of Christian work to the lighter attractions, and, perhaps questionable means, that were sometimes employed to please children, and to keep up their interest in the School. We had, however, our times of social re-unions and annual pic-nics, and annually observed the Christmas festival. These I think were conducted, by those who had them in charge, in a spirit of Christian love, and with care that they should be as free from hurtful influences as possible. One of the most pleasing of these festivals was that of Christmas, 1869, which was held in the old church. The audience room was beautifully trimmed for the occasion. The exercises consisted of singing of Carols by the children; addresses by our Pastor, Rev. Mr. Beard, and the Superintendent, and a recitation by little Miss Nellie Huntington of the poem "'Twas the Night Before Christmas." Afterwards appeared the "veritable Saint Nicholas," wrapped in furs, and bear-

ing a prodigious pack of attractive presents for the little folks.

Our School, financially, was always self-supporting. We not only paid our school expenses, purchasing libraries, singing books, papers, &c., but much besides. Our Christian interest was not shut up within ourselves. Our school collections were large, I have not the Treasurer's report at hand, but can give some sample items. Our class collections were in 1867, $150,34; in 1868, $187.69; in 1869, $380.75; in 1870, $584.16; in 1871, $445.39; for the five years, $1,757.33; and with income from other sources, reached nearly, or quite, $2,000.

The idea of raising a Chapel fund for a new Sunday school room was suggested, I think, by Mrs. R. W. Jones and Mrs. M. E. Carter before the enlargement of the church was proposed. Large contributions were made for this purpose. These were kept at interest until the sum reached about $600, when it was paid by the school towards our new church edifice. The chapel carpet and desk, and a supply of the "Songs of Devotion" were also provided by the contributions of the school.

In addition to all this, much was done for the poor of the church, and of the Sunday school. Several large contributions were made to the city Y. M. C. A. for missionary work. Moneys were given to the American Tract Society and to benevolent institutions. Twenty-five dollars were sent to the New England Church in Chicago at the time of the great fire. A missionary was in part supported for a time through the American Missionary Association, of which our former pastor, Rev. M. E. Strieby, is Secretary. Other similar work might be referred to. Our school, it will be seen was prosperous and alive to good works all through these five years, although we had some interruptions and hinderances. Our church was enlarged within this time and we were driven from home for a while, occupying for some

months the First M. E. Church Lecture room, and a part of the time we were without a pastor. Rev. Mr. Dimock bid "good bye" to the school Nov. 1st, 1868. Rev. A. F. Beard was introduced June 6th, 1869. He at once took a lively, personal interest in the Sunday school generally, and also had charge of a bible class as teacher.

Our new chapel was completed in November, 1870, and on the 13th of the month it was dedicated. The Sunday school occupied the room for a time, but it was soon found to be too small for its accommodation—and on the completion of the church, the school was transferred to the main audience room.

In 1871, the work of our "Good Will" Sunday School was commenced. This, I believe, was first suggested by our brother, George A. Mosher. Several of the young men and young ladies of the school took an active interest in this work, and have carried it forward successfully since its commencement.

With all the good things to which I have referred concerning our school, I cannot fail to regard the uniform Christian love and sympathy which existed, and continued steadily all through these years. There was always the fullest confidence and affection shown between teachers and scholars and the many, very many, expressions of kindness toward myself I remember with great pleasure.

The marked interest felt on the part of teachers for the conversion of the scholars under his charge I have not forgotten. Many times have I seen teachers and scholars remain together after the school hour for personal conversation and prayer. Many scholars, I believe, were thus brought to find a personal Saviour, and to enroll themselves among his followers.

Much more could easily be called to mind well worthy of notice, was there occasion for it. I have, perhaps, said enough to quicken your memories. To remind you of the

zeal and love so beautifully shown by manifold good works all through the five years of which I speak. I am glad, also, to add my testimony to that of those who have already spoken, and to that of others who are to follow, showing that the characteristics of Plymouth Church Sunday School, as here referred to, were not confined to these particular years. The same Good Spirit which prompted, guided and gave success to the work during all this time exhibited itself in like works of love in the years which preceded and which have succeeded these in which I was permitted to serve as its Superintendent.

Those of us who were fellow workers in these years in our Sunday School can recall them as years of labor marked with much that was delightful—though sometimes, perhaps, coupled with that which may have given weariness to the flesh, yet I am sure all can say, filled with that which leaves to us pleasant memories ; and I trust all can look back with thankfulness to God that we were permitted to have part in its delightful work.

After the address of Mr. Hanchett, the Superintendent introduced

HON. PETER BURNS.

He said :

I feel honored to be on this platform to-day in association with those who during the past quarter century have given direction to the religious thought of the young, and have worked to found the religious and moral character of our youth ; and to stand as one of the superintendents of a school which has done such good service. It is not only calculated to inspire one with a sense of the dignity of this work and the honor of the position, but to awaken intense and precious memories. I was early called—single handed and alone almost—to encounter the perils of life. I climbed steep hills, and my feet must have slid in the darkness, and in my helplessness, had not some kind angel

pointed my way into the Sabbath School. To this helpful instrumentality must be largely attributed not only any success which may have been achieved in my past life, but the precious hopes that inspire me for the future. God has been pleased to call me to many duties—to none more honorable than to help to point the way to others as it was taught to me. For more than forty years I have been in Sabbath Schools, and the brightest gems of my memory are the grateful expressions not only of the lowly but also of those who have become exalted in life, for my humble efforts in their behalf in the Sunday School. Some very pleasant incidents have occurred that have repaid fully all sacrifice that fidelity may have called for. My memories of this Plymouth School are full of pleasure. May the future be as bright and useful as the past which we celebrate.

The Superintendent next introduced the Pastor,

REV. DR. BEARD,

"as the Pastor of the School, always present and always teaching a class." The Pastor responded:

There may be some question about the wisdom of the Pastor "always teaching a class;" but sometimes one makes a virtue of necessity. During the suggestive reminiscences which have been brought to us by the superintendents, I have been thinking that it is quite probable that some are here who will celebrate the Semi-Centennial of Plymouth Church Sunday School. That will be interesting. It will be pleasant to recall this one. Things will be very different then. We hardly dare to speculate as to what will be then. There will no doubt be great changes. We hope that the Sunday School will be *as good* as it now is. We pray that it may be twenty-five years better. But when, in 1903, we shall be gone, it will be pleasant for those who shall come after us to compare notes with these days. They

may think then that to-day is the day of small things. We tell them of the future that *we* do not think so. I have known in my pastorate but three Superintendents officially. They have been true and faithful, all. We have had since I knew it, a prosperous and studious school. A great many have been born into the church from the school; a *very large number*. The fruits of all this work no one can tell. When this earthly life shall be ended and we shall see no longer in part, then the significance of this present time will be revealed more gloriously.

I am glad to welcome our young daughter "GOOD WILL," here to-day. The daughter will eclipse the mother unless we have a care. May God's blessing rest upon both schools and upon every one.

The closing remarks were made by the Superintendent,

MR. WILLIAM A. DUNCAN,

who said:

Not long ago I read in the *Sunday School Times* about a missionary who went into a Western village which had six saloons and only one Christian family. There was no Sabbath School. The missionary went to this Christian family and asked "Why they had no Sabbath School?" The reply was, "Who would be the Superintendent?" "Yourself," said the missionary to the father. "I could never do anything of that kind. It would be impossible." But when the people of Plymouth Church twenty-five years ago asked Mr. Smith to be Superintendent of a Sabbath School that had but three scholars in the primary department, he knew no such word as impossible, and to-day you see the results. The other day I went into the Cemetery of Trinity Church, New York, and read the names upon the stones which mark the graves of the departed. Some

of the stones had been standing two hundred years. I went into Trinity Church, and I saw, cut in marble in the wall, these words: "*To the Memory of Bishop Hobart.*" I read the lines which loving hearts had caused to be placed there, telling what he had done for that church and parish, and what he had done for the cause of Christ in the city of New York, and I came away thinking more of that man's history and example than of anything else I had seen.

So to-day I wish that the Sunday School scholars here may carry away the lesson of this day, that *to do anything there must be some one willing to do it.* You will not need to ask now what this meeting is for. It is to quicken your memories, and to help you in future years to be better and wiser, and to have the heart to use your knowlege so that you may do good to others. When you go out into the world from your homes you may go into one of these villages of the West, and you may see the children all around ignorant of Christ, because no one has thought of organizing a Sabbath School, or has dared to do it; then you may be ready to say, "Here Lord am I, take me," even if we have no one to help. Some of you may be in the future, superintendent, assistant superintendent, treasurer and teacher all in one. Remember this when duty calls; begin the work as something for Christ, and God will take care of the rest.

You will remember that we began six years ago, as did other schools, the study of the "International Lessons." A "Teachers' Meeting" was organized and has been continued to the present time. This has been largely attended, and has done much towards molding the character of the school, and making it earnest and studious in its work. Written examinations have been introduced with success, and every means adopted that would increase the interest in the study of the holy word.

The conversion of scholars, and a correct knowledge of

Scriptures, are the two objective points towards which the whole school has steadily moved.

We have seen added to the church, of "such as shall be saved," until it can almost be said of the school, that it is the church studying the word.

Our primary department, organized into classes by Miss Sarah J. Timanus, was steadily improved, until now it is one of the most interesting departments of our work.

In six years there has not been a single case of discipline or disorder, but an ever increasing reverence for the Lord's House and the Lord's Day.

Our pastor has labored with us steadily, encouraging, teaching and advising; and to-day, after twenty-five years of preparatory work, we stand before the Master, a compact and united school, with the strength of manhood upon us; and we say unto Him, "Lord, thou deliverest unto us two talents, behold we have gained two other talents beside them." And we listen to hear him say, "Well done, good and faithful servants, ye have been faithful over a few things, I will make thee rulers over many things, enter ye into the Joy of Thy Lord."

To "Good Will," child of our heart, we extend greeting. We rejoice in her presence, and her success. Organized in an upper room seven years ago, with a membership of 30, "Good Will" has steadily increased in numbers, until the average at present is nearly 200. It has become the center of a wide influence, is self-supporting, carries on a weekly prayer meeting, with an average attendance of 75; has a young ladies' "Literary Society," and is earnestly striving, in every way, to fulfill its mission. It is distinctively a school of children, and as a mission school, adds to its religious work, a social education. Its growth in religion and social life, during the last six years, has been *very marked.* Many souls have been saved. Some of these have gone to their reward, and others have been graduated from the scholars'

into the teachers' place, and to-day are among our most efficient workers.

There is yet more work to be done, and there are more success for "Good Will," but she needs our prayers, and our loving sympathies. May each of our Schools rejoice in the Master's presence and be continually blessed with His smiles.

The singing by the Sunday School choir, led by Mr. T. MARSHALL FRY, was excellent; and a song by the primary department, was a very pretty feature of the occasion. The Infant class of three members twenty-five years ago, now increased to a "Primary Department" of fifty little folks, was represented by Miss Margaret Tallman, the first teacher, and a young lady and gentleman, the survivors of the scholars.

The interesting services closed with a benediction by the Pastor.

EVENING.

In the evening the Church was filled in every part at an early hour by an assemblage eager to see and hear the

REV. M. E. STRIEBY, D. D.,

the first pastor of the Church, who is well and widely known, not only in this city, but throughout the country, as the efficient Secretary of the American Missionary Association. The services opened with a *Gloria* by the choir, followed with Scriptural readings by the Rev. Dr. Holbrook; Dr. Beard announced a hymn, the Rev. A. C. Washburn offered prayer, there was a response by the choir, and the Rev. George A. Miller read a second hymn. Dr. Beard announced the presence of and welcomed the first pastor, and in a sense the founder of the

Church, who, after an absence of fourteen years, returns to find a Church twenty-five years' old.

REMINISCENT ADDRESS.

Dr. Strieby began his address by saying that in the Spring of 1853 he resigned his first pastorate in Ohio, after a service of ten and a half years, owing to a throat difficulty, and undertook the collection of funds for the American Missionary Association. On his way east he stopped at Oberlin College, his *Alma Mater*, and there President Finney urged him to go to Syracuse, where he himself had been conducting revival services the previous winter, and where he thought there was a favorable opening for the establishment of a Congregational church. The speaker came and found one of the brightest and most thriving little cities in the country, but learned that it had never, like some neighboring places, enjoyed extended revivals or unusual religious influences. He found a Congregational church here weakened by internal dissensions, and denounced as ultra, radical, etc., the latter arising mainly from its anti-slavery doctrines. "That did not count for much with me," said the speaker, "for, as the Scotch say, 'I had been tarred with the same stick myself.'" After due consultation it was decided to form a new church, an evangelical, revival and reformatory church, and he was called as pastor.

Dr. Strieby then glanced at the other churches and pastors as they were at that day. First, there was the Reformed Dutch Church, with the Rev. J. Romeyn Berry, pastor, a noble man, with coal-black eyes and hair, a commanding form, every inch a man. From him he received a cordial greeting, and at once felt that there was a brother with whom he could work. After Rev. Mr. Berry left came Rev. T. Dewitt Talmage, "who," said the speaker, "needs no advertisement from me." Despite all that is said, how-

ever, the speaker believed Dr. Talmage to be a sincere, evangelical minister. Referring to the fact that while the latter was here he began to develop his peculiar style of preaching, one of his parishioners, a conservative man, explained the thinness of the morning's congregation and the crowded evening audiences by saying, "In the morning Mr. Talmage preaches the gospel, in the evening he doesn't." Dr. Strieby then spoke of the Rev. Samuel J. May, of the Unitarian Church, whom he mentioned as "Brother May," a man of genial manners and an earnest reformer. While Mr. May's "doxies" and the speaker's "doxies" differed so widely that they never discussed them, they were intimately associated in anti-slavery, temperance and philanthropic work, often attending and addressing meetings together for that object. The Rev. Dr. Lee, of the Wesleyan Church, was pronounced an able and scholarly man. Reference also was made to the famous public theological discussion between Dr. Lee and Mr. May, in which both sides, as usual, claimed the victory. Of the Methodist brethren, Rev. Mr. Irwin was spoken of as retiring and amiable; and Mr. Phelps as earnest and energetic. Rev. Hiram Mattison, on account of his strong anti-slavery views, broke off from the old and founded a new church. After slavery was abolished he returned, as did many others who had left. Here the speaker gave eloquent thanks to the Methodist brethren for founding the Syracuse University, and for bringing here so many good influences and so much culture. The Rev. W. W. Newell, of the First Ward Presbyterian Church, was thought by some not to be active as a revivalist; but he went from here to the old Allen Street Church, New York, and was blessed with revivals year after year. Rev. R. R. Raymond was pastor of the First Baptist Church in 1853, but Dr. Backus soon took his place, and with him the speaker was long associated as a congenial co-laborer. Like several other Syracuse clergymen, Dr. Backus after-

wards went to New Jersey, and entered upon a secretaryship in New York. A high eulogium was passed upon the Rev. Dr. Canfield, pastor of the First Presbyterian Church, to hear whom the most intelligent persons could be taken with an assurance of listening to a strong, clear and good sermon, when the Doctor laid himself out to produce such a sermon. He was an excellent historian and general scholar. Rev. S. C. Hall, of the Park Church, did not like Syracuse very well, and after two years left and went to Owego, where he spent eight or nine years in a successful pastorate, and then went to New Jersey, and he, too, is a secretary in New York. Rev. Ovid Miner, who had supplied the old Congregational church, was here then and joined the new church. Then there was the Rev. Daniel Waldo, "Father" Waldo, that wonderful man, who was Chaplain of Congress at the age of ninety-four years, and preached a very good sermon after he was a hundred. His centennial anniversary was celebrated in this church, President White, of Cornell, and other prominent gentlemen making speeches on the occasion. The speaker remembered being out of town with Father Waldo one day, and at dinner the latter finding his knife dull, said to the attendant: "I wish you would give me a sharper knife; I make it a rule never to expend more strength in cutting my meat than it gives me in return." The aged man gave as the secret of his long life to "eat slowly and never get angry." The Rev. L. Smith Hobart was an excellent brother, and would speak for himself by letter at the proper time. "Mother" Austin was appropriately mentioned among the ministers. She was a remarkable woman for her knowledge of the Bible, and esteemed as a "Mother in Israel." In regard to theology her views were not always reliable, but her faith was luminous. The speaker seldom conversed with a human being who gave him more light on spiritual experience than did Mother Austin.

Dr. Strieby then detailed the early history of Plymouth Church. There was unity of heart and purpose, and just enough outside pressure to tighten the hoops around us. He spoke of the first chapel, and of the struggle and self-sacrifice it cost. When we entered the new brick building it was a day of triumph. Revivals followed for five or six years after the formation of the church, and the people were drawn together in prayer and sympathy over converts. He has a record of every one who sought an interest in prayer. Before the first five years passed away, the want of training, at first noticed, was gone, and the church was prepared for work in the conversion of souls.

The old Congregational church was not associated with other similar churches. The State Association, not then a very strong body, met here in 1861. It was composed exclusively of ministers, and the meeting was not well attended. The next year it met here again, previous to which the speaker had visited New York to stir up the brethren, and the result was a large and influential meeting of both clerical and lay delegates, which gave a new impulse to Congregationalism.

He then referred to the anti-slavery struggle, the war, and the thirty-six young men who went out from this church and congregation. An interesting incident connected with a meeting of Garrison abolitionists in Convention Hall was recalled, when the speaker, as a spectator, attended with Rev. Mr. May who was a member of the body. A mob entered and broke up the meeting. Next day the abolitionists came together again and asked the speaker to preside. Believing in the right of free speech he did so, and while a Garrisonian had the floor, the mob reappeared and attempted to put him down. The speaker called on the police to preserve order which was done, and the point was gained. But the man tried to speak a second time, perhaps unwisely, for the rioters renewed their demonstrations. The

chairman said, "while I live, this man shall have his right to speak;" and he had it.

Dr. Strieby dwelt for a few moments on the wonderful growth of Plymouth Church since his pastorate, expressing his gratification with its enlargement in numbers and usefulness, and commending in the warmest and most cordial manner the methods adopted and work accomplished by its present pastor. Whatever may be said of the church's first direction, unless it had been wisely guided subsequently, it never would have attained its present happy degree of prosperity.

Allusion was made to the American Board of Commissioners for Foreign Missions, whose annual meeting is to be held here next year. The speaker has seen the United States Senate and many other imposing assemblages of distinguished men, but never had seen a finer body than that displayed by the American Board.

In conclusion, Dr. Strieby recalled the singing by the old chorus choir of the hymn "Who are these in bright array," and said that when he received the invitation to attend this anniversary he asked himself: "How can I go; so many of the early and loved friends are gone?" He felt that he should call up the sad memories of the past, and that he could not endure it. But the remembrance of this hymn gave a new light. These dear friends have fought the good fight, and have gone to join that "bright array," leaving us the assurance of the fulfillment of the blessed words: "Our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory." Let us be faithful, and we too shall join that immortal company around our Father's throne.

MONDAY EVENING, NOVEMBER 11TH.

The Monday evening meeting—for brief reminiscences and for congratulatory addresses—was large. Pastors from many churches, representing various denominations, were present and on the platform. The meeting was opened by prayer offered by Rev. M. E. Strieby, D. D., as follows:

Oh, God, Thou God of our salvation, we would come before Thee with gratitude, with voices of praise and with song; we would come expressing to Thee our gratitude for all the years that are past, and for all the mercies with which Thou hast crowned those years; for the temporal blessings which Thou hast showered down upon us, for all the spiritual grace Thy country has bestowed upon us. We thank Thee for the institution of Thy church—for all its hallowed associations, for all the strength and power that it gives us for the furtherance of Thy gospel, and the spirit of Thy truth in our lives. We thank Thee for the consecrated ministry; we thank Thee for the power Thou hast bestowed upon Thy servants. We do rejoice Heavenly Father in the salvation that Thou hast granted to all Thy children, and we pray that out of all Thy abundant mercies Thou wilt give more strength to Thy church, everywhere and in all lands. We thank Thee our Father for the history of this church which we have been permitted to review, of those days that are past; we thank Thee for the strength that Thou hast given to Thy servants and hand maidens during so many years. We thank Thee that the tears and prayers of those early days have not been forgotten, but that Thy good hand hath led forth Thy people from one degree of strength to another until now at the end of all these years we are prepared to meet and recount the mercies of our God, and lift up our hearts in gratitude and thanksgiving for all that Thou hast done for us; to lay anew the foundation with vows recorded to Thee, and in heart and hand and strength to go forward and build up more and more this branch of Thy church. We pray that Thy blessing may rest upon Thy servant, the pastor of this church, and

endow him with that grace that will enable him to discharge his important duties, and to go to the people from Sabbath to Sabbath with truths that shall nourish and strengthen and build them up in Thy most holy faith; surround him with those that shall hold up his hands and grant that there may come forth more and more evidences of the power of our God in the work to be done here. We pray that Thou wilt build up all the churches of our Lord Jesus Christ in this place. We thank Thee for our past history, and also for the growth that has been given to Thy churches, and for the harmony that has prevailed for these many years among the ministers of these churches of our Lord. Let this our gathering to-night be one of joy and gladness in the mingling of kindly feelings; and in the joy of our hearts may we recognize the presence and the power of the Lord Jesus. Hear us in our supplication, guide us in the services before us, and to Thy great and Holy Name shall be the praise for ever more. Amen.

LETTERS OF CONGRATULATION.

The Chairman said: I have received letters from various clergymen who have been associated with this church. We have in our short history sent out two or three missionaries. I have letters from one of them who is unable to be with us this evening, in which he rejoices in the pleasing information of the coming quarter-centennial celebration of Plymouth Church:

OSCEOLA, Lewis Co., N. Y., October 28th, 1878.

REV. A. F. BEARD, D. D.:

Rev. Dear Sir and Pastor—Your letter of the 21st was duly received, giving the pleasing information of the proposed celebration of the quarter centennial of our Church. I have loved greatly Plymouth Church of Syracuse. I love to hear of its prosperity. If the way opens to attend, it will give me pleasure

to be present. Appreciating your kindness, I am yours in the Gospel,

H. W. H. WATKINS.

Chairman:—A letter from President Fairchild, of Berea College, Ky., who preached an entire winter for this church, acting as pastor in Mr. Strieby's absence.

BEREA, KY., Nov. 7th, 1878.

REV. A. F. BEARD, D. D.

Dear Bro.—I thank you and through you, the Plymouth Church, for your kind invitation to participate in your anniversary celebration.

It seems to me about time that my brief and poor services of three months a dozen years ago, were forgotten. Though I shall never forget the kind reception and dismission your church gave me, nor some of the names and faces of those in whose spiritual welfare I became deeply interested, nor of some of those who stood as pillars under and about the spiritual structure of Plymouth Church. Some of these are scattered; some, perhaps, have gone away backward, and some have heard the voice, "Come ye blessed of my Father." Few I presume, remember me.

Of your effort in planting and maturing a Congregational Church I have had knowledge from the beginning. And my interest in it has not been less on account of the nature of the work, than because it was for ten years the work of my classmate and friend, Dr. Strieby.

Happily Congregational propagandism is not the grand mission of Congregational Churches. They may be eminently successful, and yet have little to show in this direction.

The grand mission of Congregationalism is to keep the Christian world in lock-step with the advancing light of the present and future ages, in Philosophy, Theology, and all social improvements. Untrammeled by forms of words dictated by the philosophy of past centuries, and uncontrolled by a national,

ecclesiastic organism, its ministers and lay thinkers are at liberty, with as little embarrassment as possible to investigate and publish the pure truth. And thus they are naturally the pioneers in all reforms of doctrine and practice. And their ultimate successes are as manifest in other organizations as in their own. In this view of the subject your success may have been great with little display.

When you bore aloft the standard of universal liberty and equal rights for all, it brought you dishonor instead of honor and foes instead of friends. The most sanguine enthusiast did not then dream that in 1878, you would receive from the heart of the proud State of Kentucky, a report from a college that for ten years has had an average of almost three hundred students and has known no distinction of race or color.

Thus the country and the world will continually be led and blessed by the earnest, reverent, but independent souls, that are the first to see and the bravest to proclaim the saving truth.

Congregationalism is exposed to the danger that a few erratic minds will abuse its liberty and fly the track; but this danger great as it is, is small compared with that of bondage to an ancient and false philosophy, which mars all confessions of faith which have come to us from the ages past.

Very truly Yours,

E. H. FAIRCHILD.

Chairman:—I have also a letter marked Denver, Colorado, dated November 4th, 1878, from your old friend, Rev. S. R. Dimock, who was pastor of this church a little more than four years.

DENVER, COL., Nov. 4th, 1878.

DEAR BRO. ABBOTT:

Your letter inviting me to attend the 25th anniversary of Plymouth Church Organization, was duly received, together with the record for the present year, and with that record in my

hands I sat down and lived over the past. As I read the familiar names one by one, their faces appeared before me, just as I saw them years ago, and the photograph of memory repeated their words, in each one's peculiar tone of voice. This photograph is older and better than Edison's, for it brings not merely empty sounds while nothing is visible. With the words and tones, I could plainly *see* the smile, the light of the eye, and the distinctive expression of the whole countenance. I could *feel*, moreover, the clasp of the hand, expressive of sincere friendship and warm Christian affection. For a long time, in the deep recesses of reverie, I locked out the *present*, that I might hold uninterrupted communion with the past. Once more I was pastor of the old Plymouth Church, going in and out before a people wonderfully indulgent to my faults, giving me their confidence, and hearty co-operation, in nearly all things, even when they were somewhat doubtful of the way. I lived again in those stirring times of the war, when consistency itself became a paradox. The minister of the "gospel of peace," went from the pulpit of the sanctuary, to the rostrum, on the public square, and lifted up his voice in earnest pleading with young men to take the sword and go forth to war. The bible and the musket were wedded in strange alliance, and sent out on their distinctive errands, with the pastor's common blessing, and with the prayer, both earnest and honest, that each might be successful in its mission.

I stood before the young men's bible class, warning them to regard the whispers of skepticism and infidelity, as the identical voice that whispered under the tree in Eden.

I enjoyed again those prayer meetings, proverbial for their life, spirit, and profit, the equal of which I have found in no other parish under my ministry.

But waking partially from my reverie, I remembered, that, since those days, old time has been plowing upon the features, stamping upon the countenance his own trade mark of lines and furrows, *beautifying* the human face with the peculiar hue of age, (though, in this, Nature and Taste always quarrel,) placing on the brow that "crown of glory, the hoary head," and making

such physical changes, that if the old pastor should casually meet his people, the sheep would not know their shepherd, nor the shepherd his sheep.

I looked carefully at the present flock, and found that "other sheep" had come into the fold, till only about one-fifth are recognized as familiar. Besides, I missed the names of many who were conspicuous twenty-five years ago, in organizing and building up the church, who braved the storm of odium that blew so fiercely, in those days, against the defenders of the slave, and who labored to weariness in laying the foundations on which so large and comely a structure has been built. They live in memory, and their deeds are their monument.

But, notwithstanding all the changes, I notice Plymouth Church is the same body still. I love Plymouth Church most dearly, and shall to the day of my death. I have frequently looked back while the years have glided by, and rejoiced at its growth, prosperity, and usefulness. I am heartily glad it has not remained stationary, nor of the same dimensions as when I left it. How gladly would I be with you if I could! But, absent in body, I can only send you my hearty greetings, and bid you "God speed for you semi-centennial."

Affectionately, your old Pastor,

S. R. DIMOCK.

Chairman:—I have a letter from Rev. L. Smith Hobart who has so often preached to this people, and who was greatly beloved by all. He has frequently supplied the pulpit and has acted in many ways as a friend of this church.

NEW YORK CITY, 67 Park Place, Nov. 8, 1878.

MY DEAR BRO. BEARD:

Your kind invitation to attend the 25th Anniversary of Plymouth Church and to participate in the exercises, came duly. I did not hasten to answer, because I thought it just possible that

when the time drew nearer, I might see the way open to be present. But I must delay no longer. It will *not* be practicable for me to be with you. It would certainly afford me great pleasure if I could; for I recall the years of my residence in Syracuse, often, and with great satisfaction,—not because of any thing I was, or said, or did there, but because of the genial, and and generous, and Christian good will which I always met among the people.

But *the people*, to *me*, in large measure, were those who made up the Plymouth congregation. In the Sabbath assemblies, in the meetings for prayer, in the religious labors, in the social life, there seemed to me to be much of the honest and earnest spirit of faith in our Divine Lord, and of consecration to his service. To this end indeed, they were faithfully taught and constrained by those who wrought with them in the ministry of the word. And fortunate were they beyond most congregations, in the grace given them to accept such ministries, and to profit greatly under their guidance.

Plymouth Church—under the good hand of God, was born *of* the times, and *for* the times. It had a mission from the beginning. It was not a gathering for convenience, nor the outgrowth of a passion, nor the product of sectarian zeal. There was a demand for a kind and degree of Christian witnessing and testimony in behalf of unpopular truths, and disregarded human rights, which was so brought home to the hearts of the men and women who stood together in the founding of this brotherhood, that they, and those who afterwards stood with them, were unified, consecrated, and strengthened for a manner of life and a goodly service, not a little, in the spirit of those whom we revere as the fathers and founders of our Churches in America.

With this expression of my thought concerning Plymouth Church as it stands in my remembrance to day, allow me to connect the prayer and the earnest hope, that in these days of looseness in regard to the faith, of conceited and fashionable doubt, she may never cherish the feeblest desire to be released from the grasp of the grand and sturdy old truths of God's

word, but rather seek steadfastly and ever, the honor that comes from their fearless advocacy, and their practical illustration.

Trusting that this anniversary festival will give you a good impulse as you enter upon your second quarter century, and praying, "God's benison be on ye."

I am as ever, Yours,

L. Smith Hobart.

Chairman :—Our time being comparatively short to-night, we have decided to do the singing in our hearts and proceed with the work which we have laid out before us, viz: our Christian and fraternal greetings. Previous to this, however, we will hear a word from Mr. Waldo Hanchett, who was one of the early and active founders of this church.

Mr. Hanchett.

I have thought that it might be of interest on this occasion briefly to refer to the earlier church organizations of Syracuse, those which preceded our own, those which were instrumental in planting religious truth at the beginning, and during the earlier years, of Syracuse. I do not feel, nor am I willing to acknowledge myself the oldest man in town, yet some of the things I shall refer to occurred during my boyhood days and some before, and as I was very early interested in Christian work and observed much in regard to churches of that time, I may speak of things that were not noticed, or have been forgotten, by persons now living, and much older than myself.

My memory goes back — I do not know the year — to a certain old school-house, the first in the village, that stood on Church street, on the north side, in the rear of the new Universalist Church corner of Franklin street. I can barely remember attending school in this old building. It was in this house, some years before that, the first church

in Syracuse was organized; the first Baptist church in 1821.*

I well remember the old corner stone at the north-east corner of the building marked in large letters, 1824. This church was an active, growing and aggressive church. It enjoyed many powerful revivals. I remember hearing in this church the noted Elder Knapp; this is fixed in mind by the fact that he sometimes preached in his shirt sleeves. We are interested in the history of this church in the fact that one of the thirteen persons who organized that, is now a member of *this* church. I refer to the well known and highly esteemed Mrs. Polly Walker, the oldest person living in our church and perhaps in the city. In 1849 the Central Baptist Church was organized and built what is now the French Catholic Church on East Genesee street.

The second church in Syracuse was the First Ward Presbyterian. Their first frame Church stood in what is now Washington Square, First Ward. The third church in Syracuse was the First Presbyterian, 1824. It stood on the lot now occupied by Dennis McCarthy & Co's store. Dr. J. W. Adams was pastor. My father and mother were of the original members. The Evangelists, Merrick and Littlejohn, held a protracted meeting in 1832, in this Church. In this revival, I think Deacon Hayden, the Elder, was among the converts, and to its after influences, we may be indebted for *our* Deacon Hayden the second.

One incident is worthy of mention: When this old frame Church was being taken down, after building the new Church about 1850, the pastor, Dr. Adams, was confined to his home by his last sickness. I was watching the pulling over of the last of the front columns, and as it fell it

* They were first supplied by a Mr. Sterns, a graduate of Hamilton, for a few months. Elder Gilbert, I believe, was the first pastor. He died in the cholera season of 1832. The first church built in Syracuse was by this Society, on the ground now occupied by the First Universalist Church. It was built of wood.

occurred to me that possibly Dr. Adams would pass away with his old Church. I afterwards ascertained that he died the same hour that the last column fell.

In 1826, the fourth church, St. Paul's Episcopal Church, was organized. Some services were held in the First Baptist Church. They built on the Granger block a frame Church, which was afterwards sold to the Catholics, and removed. It is now a part of St. Mary's Catholic Church, in rear of this Plymouth Church.

The fifth Church in order was the First M. E. Church, in 1834. Their first chapel was on North Salina street, in a salt field, on the spot or rear that is now occupied by the office of Superintendent of Salt Springs. From this a large number of Methodist Churches have grown.

In 1837 or '38, several members who held anti-slavery views, withdrew from the First Presbyterian Church and organized the First Congregational Church. This Church was organized in a school house of a Mr. May, on Church street near West Genesee street. John T. Avery was pastor. I remember being sent by the meeting to Rev. Dr. Adams for the letters of dismissal from the Presbyterian Church, to be used at this meeting of organization.

The Congregational Church stood on East Genesee st. on the now Y. M. C. A. lot There were stirring times in this Church. I was one of a quartette who sang at one of their meetings, which was mobbed under the fire of artillery.

In 1864, a number under Charles Gold Lee, pastor, withdrew, and with others formed what is now the Park Church, using at first the old Market Hall, afterwards built the church on the west end of Fayette Park.

I need not refer to the "good times" in the little old chapel, under Pastor Strieby. Many who were in this work at its beginning, though poor in this world's goods, we can remember as rich in faith and abundant in good works.

Mention has been made of the Old Chapel Choir, who occupied the raised seats at the south end of the room. I recall the names of some: Mr. and Mrs. A. G. Salisbury, Mrs. Hayden, Mrs. Stewart Tallman, Mrs. Hanchett, Mrs. D. L. Fry, Mrs. Curtis, Miss Mary Hickox, Miss Van Wagenen, Mr. Abbott, Mr. Peter Van Houton, Mr. Stetson, Mr. Leverett Brockway, Mr. C. Hamilton, Mr. Daniel McDougall. I led this choir, using an old fashioned portable melodeon, and a poor one at that. We thought we sang pretty well for those times; perhaps not so artistically as seems to be needful now-a-days; but we sang God's praises as well as we could, and because we loved to.

When Rev. Mr. Dimock became pastor, he was much interested in the growth of the church, and, as you know, was of quite a mechanical turn of mind. He and myself were much together and talked much of plans for the enlargement of the church building; and many times with tape line we have measured the lot and planned—and a great variety of plans we had—all aiming to get a large church without much cost and without much loss of what we already had. Although we spent much time, the riddle was not clearly solved.

It was not until after Rev. Mr. Beard became the pastor that the knot was untied. After studying over the matter, the thought came that the old building might be made as a transcept; the main building and audience room to cross it from north to south. The only difficulty lay in the support of the trusses of the old roof when the side walls were removed. On consultation with Mr. White, architect, he stated if this could be done nothing was in the way. On personal examination, I found a space of about fifteen inches between the chord of the trusses and the ceiling of the old church; and as fourteen inches were required for the chord of the cross truss to support the old roof when the side walls were removed, you will see we had a pretty

"close fit" to make practicable the plan for enlargement, which was afterwards adopted and carried out.

One other thing I would like to speak of — the organization of the Young Men's Association of the Church. This was during or soon after the revival which followed Rev. Mr. Beard's connection with the Church. It sprang from the effort to get our young men into active Christian work in the Church. I have in my possession a stirring letter from Mr. Beard, on this subject. Young men were called from time to time into the little old library room, and were encouraged to take part of the exercises. From this came a regular organization, which was the first of the kind in this vicinity. Similar ones were soon formed in other churches in this city and in churches in the country about us.

Chairman:—I am now to introduce to you the brother who offered the first prayer at the first preliminary gathering to confer in respect to founding this Church. The record tells us that a few people gathered in the school room of what was called the Park Institute, on the corner of Genesee street, and there asked themselves if there were room for a Church of the Congregational order that could be earnestly useful in the work of God. The first thing that was done was to seek the Lord; the prayer offered was by Abner Bates. I found him here when I came here; he has always been as a father and a brother, with no blemish on his fidelity, service, kindness of heart and kindness of word. I am happy to introduce him to you.

MR. BATES.

There have been so many details and statistics given that I shall not attempt to present any thing very definite in that direction. What I would say first is, that yester-

day and this evening are amongst the happiest days of my life. First, because I have been permitted to be associated with so many self-denying brothers and sisters in so noble a cause and for so glorious a Master, even Christ our Lord; that I have been permitted with them to make an investment, which is the best and most productive of any investment I have ever made in my life; for we have heard that with an investment of $1,500 in a little chapel which has grown from time to time, results have come in the christian salvation and christian training of nearly a thousand souls. Now if any one can show me a better investment in twenty-five years of $1,500, I should like to have it produced.

The first year of our enterprise was the most difficult, as is often the case. We found ourselves charged with the purchase of this lot and the building of the chapel, costing $1,800, with the procuring of a minister at an expense of a thousand dollars salary; and there were only some eight or ten individuals who were ready at once to put their hands to the work; those who did, of course, had to lift very earnestly. I remember the first year of our enterprise; the subscription was a very heavy lift. I think some subscribed two hundred or three hundred dollars each. At that time it was a great lift for them, for they were in ordinary means and circumstances. The enterprise has been very much indebted to our first pastor, who did much in putting life in it, so that we have been very greatly blessed in that respect.

There have been some very severe things said about the old Congregational Church. I wish to say a good word for the old Church. I doubt whether there has ever existed a Church in this community that exerted a better influence and did more for the poor and oppressed than that. I remember ringing the old bell for the "Jerry rescue," the proudest thing in my life. [Applause.] And notwithstand-

ing all the radicalism connected with it, there was an encouragement there for free speech, and for sympathy with the oppressed, that I have seldom seen any where in any church.

Charles G. Finney spent a winter there, and the result of his labors were such that he felt that the organization with which we were connected should be dissolved and that we should start anew ; and very soon we gathered from the other churches and from that church so that we numbered nearly one hundred at the end of that year. The Lord has been mindful of us.

Chairman:—I received a very pleasant letter the other day from one who is well known to most of you, Professor Coddington. He gave me his personal impressions of some of the different countries in Europe, and I was greatly pleased when he spoke of Holland and said, "I like Holland ; of all the countries that I have been in, give me Holland for character and for strength." I have sympathized with him and I am very glad we have a good Holland brother with us to-night, and a grand representative of this good country. I have forgotten the year when his Church gave this Church a score of brothers all at a time—good brothers, too, if we may judge of those who remain with us ; but we gave them nearly all back in due season ; we couldn't hold them. When brother Fahnestock came here, our good brother Frazee had made himself so beloved, among the christian ministry here by his personal qualities, that some of us thought his successor might have a hard time in filling just as large a place. Only four years have passed and the *Fahnestock* stands high. The flag staff is here, and we hope the old blue banner will wave long over the First Ward Presbyterian Church.

REV. MR. FAHNESTOCK.

Dear friends, I was taken by surprise, expecting that good

old Hollander was to be taken from the other end of the platform.

I was gracefully invited to come here this evening and "blow my Presbyterian horn," so you may expect to hear it blow; but do not be alarmed, because I know when not to blow. I am here to express my gratification that you are able to celebrate such an occasion as this and to gather up so many delightful reminiscences. I love the pastor of your church, and I love you as far as I know you. You have a good pastor and a man who has won my heart and the hearts of many. He is a good speaker too. I met him not long since at a meeting of our synod in Oswego. On that occasion he was led up to the altar of the Presbyterian Church. It seemed almost as though we were going to have a marriage performed there, and unite him to the Presbyterian Church. He did go so far as to say that he hoped the time would come when the Congregational and Presbyterian Churches would be united; making such a telling speech on that occasion that I am sure there *was not a dry tear in the house.*

I remember a story told of Carlyle. It is said that Carlyle lived a near neighbor to a lady who had a very fine Cochin rooster which crowed so prodigiously that the philosopher almost despaired of his life. It put him into an almost fine frenzy to say the least, and he besought his neighbor to put an end to that rooster's life. But said the old lady, "My dear sir, my rooster crows only once every half hour." Yes, madam, very true, but you ought to consider how much I endure *expecting him to crow.* I don't know how many of you expected I was going to "blow my Presbyterian horn," but you shall endure no longer *expecting* me to blow it. Let me say I bid you God speed in all your work; that I rejoice with you on this occasion. I am glad that I can be here.

Chairman :—In 1848 the Reformed Dutch Church was founded. I am happy to introduce to you at this time a worthy representative of the Reformed Dutch Church. We will now hear from Mr. Peter Burns.

MR. BURNS.

It may be difficult to some to comprehend why an individual like myself, a member of Plymouth Church should be called to represent the Dutch. I have many times in life looked back and thought as I became interested in nationalities and individuals, in childhood, that if I had to be born over again, I would be born in Holland, and for the reason that my earliest and perhaps dearest friends were natives of that land. My deepest and best impressions in my childhood were received under these circumstances and under this training. I remember the old Domine, I remember the Heidelburg Catechism, I remember the Dutch Church, and shall alway revere it with the strongest affection of my heart. Later in life I have sometimes thought, and perhaps since I became acquainted with this church and these New England friends, that I would like to have been born in New England, and I have, strange as it may appear often, not unfrequently been taken for a Yankee.

I have come to the conclusion that I must be a kind of child of the world. But on my visit last summer to the land of my nativity and to Dublin, the beautiful city of my birth, I became convinced I was born just in the right place. Still I have a strong feeling, as every person has, for the scenes of early childhood. We all know that when we dream we are carried back to the brooks, the hills, the fields and the old fireside where we had our early impressions and our joyous childhood hours; and when I am

carried back that way, I am transported to the scenes of the old Dutch settlements upon the Hudson river; upon the Catskill mountains; and by its wild scenes and wild hills, among its running brooks and speckled trout. These are lively scenes in my remembrance. I *love the Dutch*, and last summer when I was in Holland, as I read the signs in the streets and as I looked upon the people in their simple habits; as I looked upon the sterling worth and noble characteristics, I could but look back and be reminded of the deep obligation I was under to that people. I could see there the foundation in character, the foundation of influences that I had received in my youth, if I had received any moral worth in character. I revere that people for another reason, and for a reason connected with this very Congregational Church and this New England influence. When in Holland, in the city of Leyden, my feet were led to the place where the Pilgrim Fathers stood during six years of anxiety and peril; and as I read the name of John Robinson and saw the place where those Pilgrim Fathers worshipped, I was compelled to ask myself the question, were it not for their stern virtue and worth and noble determination, would *Plymouth Rock have been known to history?*

Allusion has been made here to the First Presbyterian Church as the mother of churches here. My first connection in this city was with the First Presbyterian Church, where I remained ten years. During that time the old Congregational Church, under strong abolition influences, withdrew from the First Presbyterian Church. An influence was brought in 1848, to build the Dutch Church, and from the early associations and from my early impressions and friendship, I was easily drawn into that enterprise, and with three other gentlemen, making four, and five ladies making nine in all, we formed or organized that church and called the Rev. Mr. Cornell. I have always felt a deep

and abiding interest in that Church and shall always feel it. I remained with that Church until it had made for itself a permanent foundation and was free from debt, and then by association, and having *learned how to engage in the building of churches*, I identified myself with this enterprise. I wish to say here another thing, and that is, I have deeply sympathized with the misfortunes of the Reformed Church in this city; and I am glad that Phœnix-like, it is rising from its ashes; and my heart was deeply rejoiced to-night with my brother upon this platform, to hear that the bright prospects are that they will have one of the finest churches in the city, and what is more, it will be free from debt.

Chairman:—We cannot have too many of the Dutch brethren. I congratulate our brother Burns that we can sandwich him between two from the same country. History states that *after brother Burns left the Dutch Church it became Reformed.* Our associations were very pleasant with the predecessor of our brother Van Slyke; but this genuine Hollander who has come here has a warm place in our hearts. We sympathize with his church in all their enterprises, in all their hopes. They will succeed. It is not an easy thing to beat the Dutch. I am happy to introduce Rev. Mr. Van Slyke, pastor of the Reformed Church.

REV. MR. VAN SLYKE.

I thought friends I was coming to New England to-night, but I have learned so much about the Dutch, that I begin to think that I am in Holland. I suppose that I am to speak in behalf of the church of the Netherlands; of the Reformed church which I have the pleasure to represent. And it is not very hard either to speak to Congregationalists, especially when we think that Holland has had so much to do in their formation. You

know almost every thing good comes from Holland. It is said that one of the Roman emperors was born in Holland. It is also said that a Hollander discovered the North pole. Besides this, it is also said that the Garden of Eden was in Holland, and that Adam himself was the first Dutchman. And then you know whatever is strong in science, beautiful in art and graceful in literature, *generally* comes from Holland. You know that this is claimed; and the worst of it is, for such of you as do not happen to be at all connected with Holland, that a good many of these claims are really true. Congregationalism I take it, is identified with New England entirely, that is with New England character, and you know Holland had a great deal to do in forming that. It is a matter of history, that a good many years ago, away back in the dim ages, a colony came over from Holland, some sturdy earnest Christian men — settled in the south-eastern part of England, and there built them a town, and that town was called after their patron saint, a Dutch patron saint, Saint Botolph. They called the town Botolphs town; it was not long before it was called Boston. Well, these men lived in this town and prospered for successive ages, resisting all oppression and fostering the spirit of liberty. It was this colony that was the very last to consent to the restoration of the Stuarts, and was the very first to welcome with glad hearts the coming William, Prince of Orange; and it was also in that town of Boston, that that great Parish church stood which for so many years rang with the protests of John Cotton against ecclesiastical oppression. It was long after that when non-conformity was put down in the churches by the iron heel of a military despotism that these sturdy men—these descendants from Holland—determined to turn their faces westward, and so came over to New England, Boston. Think of it, Boston named after a Dutch patron saint. Holland has something to do with Congregationalism you see. So my friends you are in

many respects closely connected with Holland, very much of your character comes from Holland. I think I like you better because you came from Holland. I like Dr. Beard exceedingly, but I think that there is one thing that I would like more than any thing else, that is to have him able to say that he was born in Holland. And yet sometimes I think that this work in which we are all engaged, heart to heart, and shoulder to shoulder is such, that in doing it, we do not very often think of our denominational names. I am glad we are forgetting it. I am glad that we can come together as we do to-night so that we do not know what name we bear, whether we are really Hollanders or New Englanders. I am sure I don't know what I am now. I am sure I speak in behalf of the Reformed Church, in bringing to this people my most hearty and earnest congratulations. God bless you all, friends; may your shadow never be less, may you grow, and extend. There is room enough for us all. God bless every one of you, and may God's blessing be with you always.

Chairman: We have one more friend from this amphibious country. Once upon a time a man lived in Holland, whose name was John Robinson. He is the man who said, "There must be yet more light to break forth out of God's holy word." Friends, when the pilgrims set out for their voyage across the sea, this Godly man followed them down to their embarkation, and as he blessed them he said, "Study the word of God; there must be treasures in it that you have not discovered; there must be more light yet to break forth out of God's holy word." I am very happy to say that we have with us to-night, a lineal descendant of old John Robinson of Holland. I shall introduce to you our friend, Rev. William A. Robinson, of Homer.

REV. MR. ROBINSON.

I am glad to be present to-night, and to share in these services. The ancestor, seven generations back, to whom reference has been made, is one of whom every New Englander may speak with praise. He was only hindered from becoming a Yankee, by reasons which pertained to his worldly estate. I can sympathize with his troubles in that, I would have been here yesterday, but I could not afford to supply my pulpit. It is said that the main reason back of all, why the ancient Robinson didn't come to America, but died in Holland, was the fact there were some debts that pressed upon him.

I come to express not merely a personal feeling and my personal congratulations, but I come as a representative of an old Church, one of your neighbors. I express what is the feeling of one who is like a grandmother as far as age is concerned by the side of this Church. I suppose I should call myself in that respect about 77 years of age. The church of Homer was founded when "Salt Point" as the old inhabitants termed it, was hardly known. I come to represent a vigorous church though old, one staunch, hale and faithful, devoted to the interests for which we strive together in the common faith. I speak in her name, our interest in your fraternal welfare, and bid you God speed. Speaking for her I might congratulate you upon many things, upon the good pastors you have had, and upon the one whom you now have—dear to me and to my Church. We love him. I might congratulate you—I do—upon the growth that has been yours, upon the steady and yet remarkable growth that this Church has made. Sometimes those of former generations (I am speaking you know as representing an old church) have a little bit of jealousy about the younger persons who came upon the stage. We have no such feeling, we rejoice that this Plymouth Church is even larger than

the old Church there. Our Church has however had its increase even within my pastorate. There was a time when your record shows that you were far smaller than we were. Now, you are beyond us. We are glad of the growth you are making and congratulate you upon the spirit you manifest. I know pretty well this Church in social affairs; I know of the warm hearts and the earnest social feeling that pervades it, and sometimes I call the attention of the old Church to the good example set here. I congratulate you upon this feeling. I might touch many another point. Some years ago it was my pleasure to attend for the first time, a love feast in a Methodist Church. I didn't know what kind of a meeting that was then which I attended. After the quarterly meeting that followed, there was a meeting of the class, and I was invited by one of my class-mates in school into the class-meeting. The old class-leader asked us in turn to relate our experience; I saw that each one got up in his place or in her place, and said a few words, and spoke of the things that were vital, in feeling and in purpose; and with the embarrassments that were mine under the circumstances, I spoke of my intent and purpose, and my hope as a Christian. The old class-leader as I got through, said, "Well, my young brother, my young brother I have only one thing to say to you, and that is *continer, continer.*" And so I just bring the old class-leader's message, I simply say in the name of the old Church, "My young brother, *continer, continer.*"

Chairman:—I felt when I came to Syracuse that perhaps being the only Congregational Church I might get credit for common honesty, but I should not get a great deal of sympathy and fraternal love, and that possibly I might have to do without it, but it has been greatly otherwise. Large have been the hearts of my brethren, and many the kindnesses I have received from these brethren of other de-

nominations, and from my brother pastors of the Presbyterian Churches. I have been fortunate in the friends who have come to these churches since I was settled here. In our friendships we have not thought of the mode of housekeeping, but of the common purposes and the common love of our common Lord. I think it was the "Hon." Joshua Billings who said that "ministers were sometimes like guide-boards at the fork of the road, they point the way in which to go, but do not go themselves."

I am happy to introduce to you to-night one who not only points the way correctly, but goes that way himself. We are indebted to the Park Church, for when this Church began they gave us the use of their session room for an entire season. Our church worshipped in their session room during the first year of its existence. And these favors have quickened the friendships and the fraternal affection, which have increased until this day. We will listen to the Rev. E. G. Thurber, pastor of Park Church.

REV. MR. THURBER.

I am very happy, my friends, to join in these congratulations with the Church of which I am pastor, and extend my personal salutations to you on this occasion. I am very thankful that you have been permitted, through rough and pleasant weather, to reach this majority in your Church history; and majority I call it because, when you were twenty-one you had not thought of celebrating; but you have your celebration when you have reached twenty-five years of age.

In the earlier history of the churches in this region which have similar doctrinal views, you will remember that all the Presbyterian and Congregational Churches were somewhat mixed, as we are mixed to-night. There were many churches then called Presbyterian with Congrega-

tional organizations ; they were broad in their ecclesiastical relations because of such application, sentiment and sympathy. We, to-night, do not stand in that ecclesiastical union, but we do stand with such unity, I think, in our views, unity in our purpose, and unity in our affections, that we are one in Christ Jesus. That spiritual unity we have understood during the past few years in the history of this Church and Park Church. We have mingled our prayers with your prayers here, and our weeping eyes have watched the answer that came from the prayers to our God, as our brothers and sisters, our children and friends, under the influence of the ever blessed Spirit, have been brought into the kingdom of heaven. I remember one occasion — one to which I refer with a great deal of pleasure—of the united meetings which were held chiefly in this house. It was said by those who loved to speak of the differences which exist between the various denominations that represent the Church of our Lord in this world, that we could not work together and manifest to the world the spirit of the master ; that when the time came for the people to divide, and go to one church or another, the spirit of denominational and selfish proselytism which often characterizes those who profess to be disciples of our Lord, would be made manifest to the world. Dear friends, there were nearly one hundred who united with this Church at that time, and no word came from my lips that would hinder one of them ; nearly one hundred united with the Park Church at that time and no word came from the lips of brother Beard to hinder one of them from following their own choice and direction. And that same spirit which is represented by this incident has characterized our relations ever since. I feel, therefore, that I have a personal interest in this meeting tonight ; I feel as if I were one of you in these congratulations, and that with you I have reached a majority of twenty-five years. I love your pastor ; we have taken sweet coun-

sel through many days and many weeks together in regard to the interests which pertain to our churches and to the kingdom of the Lord in this place. I love this people, and very often it has seemed to me when I have come to exchange pulpits, as if I was speaking to another part of my own flock, and I believe that brother Beard has felt the same when he has preached to the congregation of which I am pastor. I am glad for the very long and pleasant history given to us, and the reminiscences brought before us this evening. I have listened, as I have known of your past history and the struggles through which you have come. Now, as we look back, dear friends, to those days which seemed so dark—and sometimes were so dark that not a star of hope seemed to shine there, only as some few believed in the Lord still—as we look back, I say, to those days, we have reason to thank God for all the history and all the trials. You have reason to thank God that many a time you were put into the crucible. Many a time the clouds that gathered were black around you, and the blue sky was not seen; but although the blue sky was not seen, refreshing showers came down and blessed you with many harvests; and blessed harvests have been gathered since your pastor here has been with you. I see your Church tastefully decorated to-night. It emblems the glad feelings which swell within your hearts. I see those figures standing on your organ, 1853–1878. I see in the centre between them a bright star, which has been shining from 1853 to 1878, and as my eyes look upon that, a wish in my heart springs to expression that the star may shine brighter and brighter until it waxes into the full light of the sun. May this be your history. God bless you, friends, and long spare to you your pastor. May we, representing various Churches, rejoice with him in such united sympathy and united labor, that we all may feel that the cause of our Lord shall advance through the coming years more rapidly than ever before in

this city, which so greatly and in so many places needs the power, blessing and salvation of the Gospel of Jesus Christ.

Chairman:—Among the great many personal infirmities that ought to keep me humble, there is one that is very embarrassing at times, the inability to remember names just at the right moment. I remember once when I brought two persons together on a very trying occasion to introduce them and couldn't remember the name of either; but give me time I can usually fish it out by going through the catalogue, however uncommon the name may be. The name which I am trying to remember now is a little difficult, but I will give it to you in a few moments if you have patience. Perhaps I can recall it better by the light of association. I refer to the pastor of the oldest evangelical Church in this city; the Church which began in 1821, which we salute as ranking us all in age. He came among us a few years ago a stranger, in place of one who was so greatly beloved by us — brother Le Compte— but we have felt his hand a great many times and have known the throbbing of his heart. He is a good man, (as we realized the other Sabbath evening,) to address a Sunday School in convention, when all the rest of the speakers have failed. We are always glad to greet and to hear the Rev. C. E. Smith of the First Baptist Church.

REV. MR. SMITH.

Now, after this discharge at my name, kind friends, I must say that I am tolerably well hardened to this sort of thing, and I shall not make any further allusion to it. I have about come to the conclusion, since I have been here to-night, that whatever doubt there may be as to whether some people were born in a good place or not, I certainly was, for I

was born within fifty miles of Plymouth Rock. My home was in the old Bay State, and my early associations were largely with the people of your own denomination. My earliest and dearest friends were, many of them Congregationalists, and I learned to honor and love that denomination in that State where it is the royal denomination; where it is pre-eminent, by divine right, perhaps if not by many rights which give it power.

As I am the pastor of the oldest Church here represented, I imagine that I feel to-night a little as I have sometimes thought a mother must feel, — a little bit of a mother with a great big strapping son towering up over her head. Sometimes I have wondered if it didn't seem very strange to her that she should have such a big boy, so much bigger than herself, but yet you know that no such mother ever thought her son was too large, too strong or too able to do for her or hers; and when I think about this mother it is impossible for me to entertain a particle of jealousy. I am glad you are so able, and big and stout, and able to do such good service for the Lord Jesus Christ. I just feel, brethren and sisters, that it is a grand thing that you are a great, strong and able Church. I thank God for your twenty-five years' history; that these twenty-five years have brought you on to be what you are.

I am very glad of another thing that this twenty-five years of history brings to view. They have been twenty-five years in which the churches of the Lord Jesus Christ of various denominations in our land and in the world, have been drawing nearer and nearer together, instead of farther and farther apart. If there is any one thing I rejoice in to-night and take courage on account of, it is that very thing. I remember in looking back to my boyhood, that it was not so. It seems to me that the spirit of separation is pretty much passed away, in state as well as church. It has passed away politically. Twenty-five years ago, over on the

other side of the Atlantic ocean, there were a great many little petty states. They came to the conclusion it was a better thing to have a great German Empire. So, down in the south of Europe, there were a great many Italian States, and they came to the conclusion it was a far better thing to have "United Italy." It has been the tendency of the churches as well as of the state. We do well to follow the trends, for a great deal of the confusion and divisions which have come to us as soldiers of the Lord Jesus Christ, is because we have made the same mistake that they made down in Italy, in allowing the world to divide us, by taking us in detail, section by section, instead of standing and presenting a united front, to all those that are opposed to the Lord Jesus Christ. I want to say that I realize the necessity of a much larger and more real unity, more thorough co-operation among Christians of every denomination. I take this gathering here to-night as one of these blessed signs which one may see in a great many different directions, that God's people are coming close together. We feel that the time has gone, to emphasize this denomination or that denomination in the presence of the great common danger. We have too many enemies. We ought to look at one another with joy and satisfaction, and say these are my brethren in Jesus Christ, they love God's cause, and want to further it. Now, let us stand side by side taking hold of hands and say, for Jesus Christ's sake, we will stand together, and put our shoulders to the work, keep our place in common line nor allow any gaps in the line.

Dear friends, I hope in the course of a not very long time that Christian people will learn to be united in some very practical ways. I used to hope, when I was younger, that the whole world was going to be Baptist, but I have rather given that up. At any rate I don't expect to see it in my time, but I do hope that the various enemies of religion and morality and every thing that is good, may be made to feel

the united influence of Christian people before very long, because that is just what we need to do; and it is possible for us in a very practical way to make our power felt by the unchristian world, and by wicked men as we have not done in the past, and are not doing now. Now, you know in political affairs that a very few people when they combine, to say we will work together, are respected, and their power is bowed to by the men who control affairs; so it might be if Christian people would unite. I will mention one specific thing, the observance of the Lord's day. It is not observed as it should be in our city of Syracuse; I grieve every night when I go to church to see how the Sabbath day is broken. I believe that you and all the people who love the Lord Jesus Christ, could make our wishes in regard to that observance felt in a very practical manner, and I hope and trust it will be. I do feel very grateful that since I have been in the city of Syracuse, I have found myself in such a company of Christian pastors. I love your pastor, and love the other ministers in Syracuse. I never have seen a city where the ministers of Jesus Christ were so fraternal as they are here. That is another good thing about the city; it is another of these good signs. I am glad to feel that those who love the Lord Jesus, are to stand close together in His cause.

Chairman:—When we found ourselves with a debt that was too large for us to lift, we sent around one of our young men if perchance he could interest the people and obtain subscriptions. I am rejoiced to say that he was so spry and active, and his youthful figure created such a sympathy through the parish that the whole amount was raised. We are not "proud" of our young men. We ought not to be proud, but we are grateful for them. "I speak unto you *young men* because ye are strong." I wish to intro-

duce to you now, one of our young men, the Rev. A. C. Washburn.

REV. MR. WASHBURN.

Now, friends, you see something of the policy of Plymouth Church. When they want to accomplish a great object they look out for young, persevering, energetic and enterprising young men, (about eighty years old.) Well, every young man should be ready to stand in his place, and for one I do not wish to shirk any labor that is put upon me, which I can do. I suppose they call me young because I have just passed through the honey-moon, having just celebrated my golden wedding-day. A thought has occurred to me that possibly some of you may think that Plymouth Church has gone beyond its financial ability. When you see what they have accomplished, perhaps some of you may conclude that Plymouth Church is in debt; and a short time since there was a splendid ornament connected with this Church; it was a very costly ornament, it cost about $10,000. You will recollect, all of you, that story of the boy who was very proud of his house; he said, "We have got the best house in the village, and it has a mortgage on it." Well, this ornament of $10,000 was upon this Church, but we have taken it off; it is gone. To make a long story short, the society found itself owing about $11,000, and it was a burden upon them, they thought it best to take some measures to remove the burden. I was very happy to be permitted to share in getting rid of a burden of this kind, but it was not my wisdom, not my energy, not my skill that lifted this mortgage and paid this debt. It was the hearty co-operation and love of the brothers of this Church and congregation. I never undertook to make a collection—and I have done it several times—that was made so readily and so cheerfully; I never knew persons to pay a subscription so

promptly as they paid this subscription in these hard times, so that the whole is raised and collected except one or two items made by persons living out of town, and we may with truth say, that the thing is done, it is accomplished, and we are on a good solid substantial financial basis. God has put it into the hearts of the friends of Plymouth Church to accomplish this whole object in delivering it from its indebtedness. And God grant that they may ever remain free from debt. Never undertake to run into debt. It is my plan and practice as an individual; I hardly ever get an item of any description whatever, *unless I can pay for it.* I don't know that I owe a person on the face of the earth a farthing, *and I don't mean to.* I hope to live free from debt, and I wish that every Church in Christendom would come to the same determination. And I believe that the great head of the Church would bless them in such an effort.

Chairman:—It may seem to some of you that I made a mistake in speaking of *young* men, but I shall certainly not this time. I shall call for a few words from one who has always been young and who always *will be a Miner.*

REV. MR. MINER.

I would gladly add anything I could to the interest of this meeting, but I am just in from one of the Northern Counties, and do not feel justified in adding any words at this hour. I should not forbear to say however, that it is always a pleasure to be here. I have met by the wayside those that are now with me, who thirty years ago were members of the First Congregational Church. I am grateful to see so many of them to-night.

Chairman:—Our sister Baptist Church is represented here. When they were enquiring for a pastor in their pas-

torless condition, their great question was, how shall we get this Church to go with "*Good speed.*" Friends, they knew how. We are happy to welcome among us the Rev. Dr. Goodspeed, and I am very happy to introduce him to you now.

REV. DR. GOODSPEED.

I feel at this late hour like telling a story and sitting down. You have heard the story I presume, of two Irishmen at work carrying brick into the top of a building. One of them fell into the cellar and lay there apparently dead; the other called out and says, "Pat are you dead," "No, I am not dead but I am spacheless." I ought to be, when there is a good supper out there waiting, and you are all hungry. I might speak here a long time, but I will simply repeat what Mr. Beecher said to me one Sunday morning after his sermon; he had been speaking of the different denominations of Christians, their peculiarities in his own style, in his own original way. I said to him after his sermon, "Mr. Beecher, you didn't give us Baptists our portion;" "Yes, I did;" said he. "I didn't notice it." He replied when I spoke about Congregationalists, we are all Congregationalists." So there are *three Congregational Churches* in this city. Some one just called your Church in view of its accomplishments in the past, old Plymouth Church and your pastor corrected him by saying "Young Plymouth Church." I asked myself, how can they be young when they have such a "full Beard?"

Chairman:—We are under great obligations which we have always been happy to acknowledge, to the First Methodist Episcopal Church. They sent us a cordial invitation to worship with them while we were building this edifice; they even changed some of the hours of their

multitudinous services so that we might get our prayer meeting in their prayer meeting room. They "took us in." We worshipped together for six months; and when we came out from these associations, the people couldn't tell which the Methodist minister was. We have cherished and have not ceased to cherish kindly interest and tender feelings towards that Church, since that time; and when I go into that pulpit on exchange, as I occasionally have done, I have always felt that I was preaching at home. Well, one of these occurrences that do not happen often in a Methodist Church, has happened lately. The Church was without a pastor and the enquiry was, who shall be our minister? Having found the one whom they wanted they did *bid well* for him and he came. I am happy to introduce the Rev. Ira G. Bidwell, of the First M. E. Church.

REV. MR. BIDWELL.

I suppose my good friend thought that we couldn't possibly get through the evening without one voice at least from the "amen corner," so he has brought me up to get a Methodist response. I came here quite a stranger, but feel much at home. I have been considerably mystified through the evening over the grace, and the gifts of my brother, the pastor of this Church. I understand that if he were associated with "New England" in any way, that would account for part of it. But when I learn that he has actually "been six months, *which is the regular probation term* under a Methodist roof and under Methodist influences, I understand all about it. I claim to be a genuine Yankee, born in that grand old commonwealth, Connecticut, where live the most modest set of people in the world. They never boast, never brag, they never blow their horns; consequently I shall not say anything about Methodists nor *about anything else* this evening. I think I shall be popular with

yonder corner of the gallery if I say "Amen." So as a stranger, I say this to you, my brother, and to this Church for myself and in behalf of my Church, to you in your history, to you in your present circumstances, and to you in your prospects, "*Amen*," to all that has been said, and ten thousand times as much as has been said to you.

Chairman :—I am sure we respond most cordially to the sincere Amen and to the wish for continued and common success to the Churches represented by the pastors here. May God bless the Christian Churches of the city of Syracuse. We are all anxious now to hear from the one who can say, "*quorum pars magna fui*." We will close our silver wedding day with an illustration of the truth — that the first shall be last and the last shall be first; the Rev. Dr. Strieby of New York.

DR. STRIEBY.

I should be very glad to respond to all these dear pastors who have spoken, but as I cannot do that, I will refer to the First Baptist Church as being the oldest. Our New England people were said not to have treated the Baptists in Boston very kindly—they *didn't allow them to stay there.* One good brother, it is said, in preaching against the Baptists, took for his text, "Beware of divers and strange doctrines." We will not follow these examples. A good deal has been said about anti-slavery in the history of this Church. The qualification that was required in those days to be good anti-slavery men was a *good conscience a little tinctured with will.* I am reminded of an old colored man down south who said that a certain thing was "contrary to his conscience." Said his master, "Sambo, what do you mean by conscience?" He replied, "It's that 'ere thing that gets up and says I WONT." It takes that

kind of conscience to make the right kind of an anti-slavery man. My friend General Fiske, (a good Methodist by the way,) told this story: He was colonel of a regiment that went down from St. Louis in the war. Before they went out they had a grand time in the Church; the regiment were all pledged that they would allow General Fiske to do the swearing for the regiment, and there was a solemn vote taken on the subject. After they got down in Mississippi, in the delta away on the bank, he heard the teamster doing a powerful amount of swearing. He waited awhile to see what was coming out of it, and by and by the teamster drove out his mule team, which had stuck in the mud and broken the harness. The General, then Colonel, recognized the driver as one of his most trusted soldiers, and said, "John, didn't I hear some one swearing down there?" "Colonel, it is true." "Don't you remember that we took our solemn oath in the Church at St. Louis?" "Well, that is true; but Colonel, that swearing had to be done right there, *and you wern't there to do it.*" So *we* felt that some things had to be done right there, and there was no time to be lost in waiting for any one.

I know the lateness of the hour, and I don't suppose that I can have an opportunity to express my gratitude for the kind good things that have been said. There is good cheer for us in the other room, and I will only tell a little anecdote which I had from a pastor in Boston. He said that during the summer, two ladies came past his house. It was a very hot day, and they sat down on the veranda quite exhausted. His wife came out with hospitable intent saying, "What shall I do for you?" "A little water, if you please." "Shall I put any thing into it?" she asked. "A little peppermint." The ladies refreshed and rested, went home. A few days afterwards a note was sent back thanking her "for the cup of cold water."

These words of refreshing are cups of refreshing to us,

and for them we return thanks; and if cold water brings a blessing, let us see what shall be when the water is heated with tea and coffee and sugar in it. We will go and learn.

At the close of this delightful season of fraternal interchange and exchange of good feeling and words which the reporter caught as they flew extemporaneously from the lips of the speakers, and which were all contained within the space of two hours, the congregation united with the pastor in the following prayer:

Our Heavenly Father, we thank Thee for thy mercies; for all the blessings of Christian friendship and Christian fellowship; for all the impulses which we have gained here in the Church; for Christian training; for the kind words of greeting from our brethren of other Churches, and for the memory of thy past goodness. Upon our past history, upon all the Churches represented here, and upon all the Churches of this our city, may thy Divine blessing rest. May we know how to serve Thee with good success, working together for the upbuilding of the Kingdom of God. Let thy benediction rest upon us as we go hence, and during all our lives; that we may all unite in praising Thee in thy upper temple. And this we ask through Jesus Christ our Lord. Amen.

After the prayer and benediction, as many of the audience as could remain, adjourned to the Church parlors, where refreshments were served to more than two hundred friends. The parlor was beautifully decorated, and floral offerings and photographs of all the original thirty-one members, were hung upon the wall. It was a pleasant close to our anniversary celebration. Many were eager to grasp the hand of the first pastor and his wife, and all were

glad in the silver wedding days of Plymouth Church. The celebration from beginning to end was a great success, and conducted in the most enjoyable manner. After an hour or two spent socially, good nights were exchanged and the anniversary closed.

Let us hope that those who come after us in the golden wedding day of the Church, may have their hearts equally full of joy and praise.

In closing this account of our quarter century recognition, the pastor adds his personal expression of gratitude to all who have lifted the burden of debt from the Church, and made the celebration of a Church unembarrassed by obligations, much the more joyous; and expresses his high appreciation of all the cheerful co-operation which has given our Church a good name — "better than great riches" — and which greatly increased the significance and gladness of our

TWENTY-FIFTH ANNIVERSARY.

Stenographically reported by Mr. Charles Mosher, a member of the Parish.

OLD HOME SERVICES

Drs. Beard and Packard Speak at Plymouth Church.

HOLD RECEPTION TO-NIGHT

Former Pastors Return for Inauguration of Old Home Week—"Enough Organizations in Church Now," Said Dr. Packard in Evening Address.

Sept. 25 1911

After months of preparation old home week was inaugurated yesterday at the Plymouth Congregational church with two former pastors present. The Rev. Dr. A. F. Beard of New York, in charge here from 1869 to 1883, gave a historical resume in the morning, speaking of what had happened during his pastorate and refering to the progress the congregation had made.

The Rev. Dr. Edmund N. Packard of Stratford, Conn., who preceded the Rev. Dr. E. A. Burnham in the pastorate, assisted him in conducting the service at the union services of all the Congregational churches, and in the evening he preached. His theme was that the church has sufficient forces now to make herself effective if she will only use them. His text was, "The House of Jacob shall possess their possessions." Dr. ackard said that there were enough organization in the church now without bringing any more in, and that those now in should be made tributary to the church itself. Refering to the Sunday school and young people's societies, he said that they do not accomplish their purposes unless they bring their members into the church. The main need of the church at present, according to the speaker is to unify herself more thoroughly and utilize her forces.

Dr. Packard explained that he did not oppose the "Men and Religion Movement" which will reach Syracuse, wit hother cities, in November because that did not go outside but did the very thing he advocated, to use forces already in the church.

The reception at Plymouth church in conection with its Old Home celebration will be held at 7:45 o'clock tonight in the church parlors. The Rev. Dr. and Mrs. A. F .eBard, the Rev. Dr. and Mrs. E N Packard and the eRv. Dr. and Mrs. E. A. Burnham will receive the peoplei nformally. The Old Home commitee of arrangements and twelve of the young men of the church will serve as a joint committee of introduction.

There wil be a few brief speeches on the past, present and future of Plymouth church. Music is to be furnished by an orchestra under the charge of George B. Arseneau, and the women of the church are to serve [illegible]

Plymouth church are invited, particularly the personal friends of the former pastors.

"Old Home" week at the Plymouth church was continued last evening with a reception in the church parlors. The guests were received by the Rev. Dr. and Mrs. Edmund N. Packard of Stratford, Conn., the Rev. Dr. and Mrs. A. F. Beard of New York and the Rev. Dr. and Mrs. Edmund N. Burnham.

There were several short addresses and an orchestra led by George Arseneau played several selections during the evening. Refreshments were served by a committee led by M. E. Kendell. The young men of the church acted as ushers.

SYRACUSE PUBLIC LIBRARY
LOCAL HISTORY DEPARTMENT

CHURCH RECORDS.

PIymouth congregational.

Minutes of the church meetings from 1853 to date.

These min. contain lists of all the members & the death of members, but no marriages or baptisms.

Plymouth was organized Sept. 24,1853, with 31 members. Michael E. Strieby was its first pastor The residence of John Durnford at the intersection of Onondaga, Madison & Warren streets was bought in April 1854 for $4000 for the church site

First Congregationalist Church of Syr. was organized May 25, 1838 in a small building on the cor. of W. Willow & W. Genesee, then occupied by Dr Mayo as a private school Rev. John T. Avery was its first pastor. John H. Lathrop & Dr. John W. Hauchett, deacons, Seth H. Mann, Dr. Geo. Smith, Chas. A. Wheaton & Ezra Stiles elders. A church was built 1838 on cor. of E. Genesee & E. Washington, dedicated Aug. 16, 1838. The organization was dissolved in 1847. Its records became the property of private individuals